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## EDUCATION FOR PEACE<sup>1</sup>

In a large sense, education for peace includes all those experiences which come to nations through contact with one another. The interchange of scientific thought, commercial and financial relations, the good offices of diplomacy, the adjustment of claims and the assistance rendered in time of calamity or distress are valuable means for binding the peoples of the world in closer harmony. In this sense war itself has its stern but efficacious teaching. The remembrance of its horror and havoc and costliness serves as a deterrent. The uncertainty of its issue makes rulers hesitate. As Christ himself declared: "What king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else while the other is yet afar off, sending an embassy, he desireth conditions of peace."

This thinking, in a rational way, of war while it is yet afar off, is one of the great services which every citizen, in public station or in private capacity, can render his country. It leads on logically to thought about the means of preserving peace, and this wholesome preoccupation results in the effort to avoid everything that may be the occasion of conflict, or even a pretext for straining relations.

The development of the peace-loving habit of mind must begin with the earliest years of each citizen's life. It is the concern of education in the stricter sense, a function of school and col-

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<sup>1</sup>This and the following papers in this issue were read during the observance of American Education Week at the Catholic University of America.

lege. It is, or it should be, an essential part of every teacher's duty. It should affect every faculty of the pupil's mind—imagination, emotion, intellect and will. Directly or indirectly, formally or incidentally, it should enter into the teaching of every school subject and in particular of those things which have the strongest appeal to human interest.

This does not mean that the school shall exaggerate the value of peace or hold it up as a condition that must be preserved at all costs. Such instruction probably will defeat its own purpose. It will appear to the student of maturer years as a falsification—well meant, no doubt, but untrue in principle or in statement of fact, and therefore misleading.

To avert this bad result, the teacher first of all must understand and, carefully consider the attitude of mind which he has to develop. He must look at this question of war from all possible angles and, in particular, from the ethical point of view. By so doing, he will come to recognize, as a matter of principle, that war under given conditions is justified, and even more, that the waging of war may become a nation's imperative duty.

On the other hand, keeping always in mind what war implies, the teacher will convince himself that it is the extreme measure—to be prevented if possible, to be adopted only as the last resort, and never to be adopted save for good, just and sufficient cause. And his function as a teacher is to implant this conviction in the minds of his pupils so firmly that it will grow deeper and stronger as they advance to maturity of judgment and take up in full measure the duties of citizenship.

Throughout this process, the essential principles of method must be applied. Instruction must be adapted to the pupil's growing capacity at each stage of his development. In the early period when imagination is dominant, supply it with pictures that present the beauty of peace and its manifold blessings. As the imitative tendency asserts itself, hold up before it the lives and achievements of men and women who are truly heroic—shining examples of good-will, of service to humanity of devotion to truth, of sacrifice and patient endurance, of loyalty to duty, of consecration to Christ, of unswerving fidelity to God and His law.

Let models of this type stir the finer emotions—of sympathy, of admiration, of joy in the knowledge that the greatest of men

have been the builders, not the destroyers; the sowers of friendship, not of hatred; the reapers of gratitude, not of execration.

Retained in memory, enriched by reflection and historical study, images such as these will serve as the basis for the understanding of the moral issues which the question of war and peace inevitably bring to the fore.

If preparation for national defense is necessary, preparedness to reason calmly, to weigh alternatives and to avoid precipitate action is the more urgent need of government and people alike.

If education is to further the cause of peace, it must engender the habit of considering the rights of others no less than our own. But respect for another nation's rights depends largely on the estimate one forms of its people, their qualities and their contributions to the welfare of mankind. From this point of view it is bad educational practice to be forever extolling our own merits and, in contrast, pointing only to the defects of other peoples. It is well that our children be proud of their country; but their pride and ours will be more fully justified when, as a result of genuine education, we shall appreciate the fact that there was some civilization in the world before Columbus the foreigner came to these shores.

Our pupils, then, whether they are later to enjoy the broadening experience of travel in other lands or to depend upon what they may learn by reading and similar means of enlightenment, should be taught to see the good in every nation, and to make allowance for what is less good, remembering always that we Americans have still some room for improvement.

We have yet to realize our ideals of liberty, of a free people governing themselves, with due respect for authority and of the freedom to which every citizen is entitled. We want tolerance, in spirit and in fact. But we want more than tolerance. We want such a recognition of our rights as American citizens that action in accordance with the teachings of faith and the dictates of conscience shall not merely be tolerated but also protected and encouraged in the name of freedom and for the sake of justice.

To inculcate this spirit, to make narrowness and sectional bitterness impossible at home is to develop a breadth of view and a calmness of judgment that will go far toward the maintenance of friendly relations with all other peoples. Given such an edu-

cation, it will no longer be necessary for us to boast of our superiority, our progress or our beneficent purpose towards all mankind. The nations that today, in their economic distress, are seeking aid and relief from us will profit by our patient generosity. They will profit much more, spiritually and morally, if they take back to their respective countries the lessons of justice and charity which America can give them largely and effectually. Only by this sort of world education can we fully repay what we owe them for their contributions to our civilization and national prosperity.

One other great lesson we can teach them, if first we teach it to ourselves and our children. Now that we are trying to restore something like normal conditions, we frequently hear the question: Who is, or was, responsible for the war? An interesting question, no doubt, with a wide range for all sorts of philosophy. But why was it not asked before the outbreak of war? Why should not the people in every country realize, before the crisis is on them, that war means an enormous weight of responsibility? Some one surely—some individual or group or party, perhaps some nation as a whole—must be held to accounting by the world, as it certainly is held by the Supreme Ruler and Judge of right and wrong among men. But what if the people have never understood that there is such a responsibility and therefore have never felt its weight? The *sense of responsibility* cannot be aroused where it does not exist. It cannot be created when the nation is on the brink of war. *It must be developed in time of peace.* The pupil in school must be trained to know his responsibilities, to bear them without reluctance, to meet them without shirking the least of his obligations. This wholesome habit of mind will save him from many a step in the wrong direction, from many an impulse which he learns, too late, to condemn for its rashness.

An education which cultivates these attitudes and qualities may be given on a purely natural basis. It may keep in view nothing more than our national welfare. And so far as it does this effectually it will further, in no small degree, the preservation of peace.

For the Christian, however, there are higher considerations, and therefore for Catholic education a more thorough kind of training. The very fact that the Church is universal means that

we, as Catholics, have brethren in the faith in every nation. And just as the visible Head of the Church deplores even the possibility of conflict among peoples all of whom he cherishes with the same paternal love, so, following upon his example, it behooves us to strive for the spread and continuation of peace, not only because it is best for the well-being and happiness of men but, especially, because it is in keeping with God's design. We insist that religion be taught in our schools. Let us further make sure that religion, in doctrine and precept, shall not simply keep the nations from war but foster among them such friendliness as will make them one in all that concerns our human interests. From their unity and their cooperation for the nobler purposes of life, there will grow and spread upon earth that peace for which the Holy Father continually prays—*Pax Christi in regno Christi*.

EDWARD A. PACE.

## CATHOLIC SCHOOLS AND AMERICANISM

Americanism, or the spirit of devotion to the ideals and institutions of our country, is, from its very nature, an acquired social virtue. We may be Americans by birth or adoption, we may prefer our country to every other country, we may be ready to rush to its defense and pledge to it our fortunes, our sacred honor and our lives, and we may yet not be good Americans. Unlike poets, true Americans are not born, but made. The spirit which makes them what they should be is not given at birth or adoption; it is not a gift but an acquisition, nor is it to be confounded with patriotism of the instinctive kind with which every man with a country is endowed, and by force of which he adheres to his own people and submerges his personal interests in the common cause of his fellows. It is something higher than this, and as much higher as mind is above instinct, as the civilized man is above the savage. Good Americanism is an attainment, and may be acquired only as the result of education.

The recent Americanization movements offer an excellent example of this, for they have uniformly adopted instruction as the chief means of attaining their ends. They have sought first to make known to new Americans the ideals and institutions of their adopted country, so as to build up an intelligent appreciation of them. The language work, the history, the civics are all intended to acquaint the prospective citizen with the society of which he is a member and to fit him for his duties and responsibilities. This intensive course used with the adult typifies the anxiety and concern everywhere manifest that the citizen should know the ideals and institutions of the nation, along with his social duties and responsibilities. In a large way, too, it is typical of the concern for the regular method of training for citizenship, namely, through the schools. Public education, indeed compulsory education, in a democracy, looks no farther than this, that the youth of the nation be trained to fulfill their civic and social duties. And education of whatever kind, public or private, may only be approved in a democracy when it purposes and endeavors to promote in this respect the common cause. It is but logical, therefore, that the question is regularly

raised as to whether the public or private schools are discharging their duties in this regard. Of late the question has been pointedly addressed to the private and Catholic schools, with the insinuation that they do not discharge such a civic duty and from their nature they cannot, the implication being that their ideals are not compatible with those of our country, that they are not American in the truest and fullest sense.

We may, then, pause at this moment in Education Week when so many Catholic schools and students throughout the country are participating in the exercises proposed by the President of the United States and the Federal Bureau of Education, and consider this question with relation to the Catholic schools. Are their ideals such as to render them incapable of discharging the duty of training for citizenship in the United States? Are their ideals un-American?

Catholic schools are, broadly speaking, dominated by two distinct ideals. The first of these, the *raison d'etre* of their existence, is the religious ideal. This explains their separate status, for out of concern for its realization have they been instituted and are they maintained. As all know, the public school makes no provision for this ideal in its program; under present circumstances, it could not; but it is, nevertheless, in the absence of such an ideal, greatly hampered, to say the least, in viewing as well as in attaining a satisfactory moral ideal of citizenship and social service. For Catholics religion offers the first ideal of education as it does of life, and there can be no more conflict with American ideals, because of it, than there can be between the Christian ideal and life in this great democracy.

The second ideal of the Catholic school is none other than the American social ideal—the formation of the youth of the country for the duties of citizenship. It is, of course, dependent upon the first and greater ideal, for all effort in the way of building up a true Americanism must be immeasurably improved and fortified by the endeavor to form first the man of Christian character with his sense of personal as well as social responsibility. To speak only of the social ideal, however, Catholic schools, whenever tested, will be found fully conscious of their responsibility in this matter and nobly endeavoring to discharge it. Whether one looks at the curriculum or the methods, or examines the spirit which animates both, he finds

therein all that is advocated today for the attainment of the social objectives. Our curriculum aims in knowledge and in skills so to equip the young that they will take their part in their own community ready for the competition or the cooperation which the actualities of modern life demand. They have learned the language of their country; they have studied its history, its institutions, national and state to the extent that modern education requires in their programs. To their knowledge is added appreciation and eagerness to render to the state or the community their return for the advantages which under a free government all enjoy. They know no other social ideal than that which their country inspires. But they know, too, that there can be no real service or devotion without sacrifice of self and selfish interests, and they are prepared so to serve. That they will be good Americans it is fair to expect in view of the ideals kept constantly before them, Christian and American, and in view of the enviable record which Catholic loyalty has written in the annals of our country.

PATRICK J. McCORMICK.

## THE SIGNIFICANCE OF THE SUPREME COURT DECISION IN THE OREGON SCHOOL CASE

A large proportion of the Supreme Court decisions contain, in addition to the declarations of law on the case under consideration, other important statements known as *obiter dicta*. While these are no necessary part of the decision, or even of the supporting argument, they have considerable weight as revealing the mind of the court. They indicate, with a high degree of probability, what the decision of the court would be if certain related issues were before it for decision. Sometimes they embody important legal *principles*.

The written opinion of the court in the Oregon school case exemplifies this practice. It contains a very important *obiter dictum*. Curiously enough, it is this part of the court's declaration which has been most frequently appealed to and quoted by Catholic speakers and writers. It reads as follows: "The fundamental theory of liberty upon which all governments in this Union repose, excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

These sentences were written in reply to the assertion that Oregon could abolish private and parochial schools for the sake of public welfare. They are not an integral part of the decision. They cannot be cited as a final interpretation of the constitutional rights of parents. That question was not technically before the court. These sentences do, indeed, tell us how the court, at least as now constituted, would construe the Constitution with regard to the educational rights of parents if that issue were brought before it for authoritative and formal adjudication. While we may properly and comfortably appeal to them, we ought to keep in mind their limited and informal character. They do not constitute the letter of the law, but they do embody its spirit.

The distinction between the *obiter dicta* and the formal decision is easily drawn as soon as we ascertain the precise issue

before the court. In the Oregon case, the issue was not the educational rights of parents, but the property and occupational rights of private teaching corporations. No parent nor any child was a party to the Oregon case. No parent nor any child was represented before either the lower court or the Supreme Court. No judicial proceeding could have been instituted on behalf of either parents or children against the Oregon Anti-Private School Law before the date when the law was to become effective, September, 1926. No person can bring an action in the courts to have a law declared unconstitutional unless he can show that he is suffering actual or imminent injury. Obviously, no parent or child in Oregon could make such a showing until the law had begun to deprive him of the freedom to patronize private or parochial schools.

Therefore, the legal action, the plea for an injunction restraining the State of Oregon from putting the law into operation was brought on behalf of the persons who conducted private and parochial schools. These were the Catholic Sisters, a corporation conducting parochial schools, and the Hill Military Academy, a corporation which maintains a private school. They were able to attack the law in the courts because their property rights had already begun to suffer injury, more than three years before the law was to go into effect. Their plea for an injunction against the State of Oregon was based on the claim that their business, occupation, property, were already injured through the action of some of their patrons in discontinuing support, and because of their inability to make long-time contracts. These conditions and effects were already operative and were clearly traceable to the enactment of the law. This claim of actual and present injury was accepted as valid by both the district court and the Supreme Court. In the words of the latter, the injury was "very real, not a mere possibility in the remote future," and if relief were not given "prior to the effective date of the Act, the injury would have become irreparable."

The complaining corporations maintained that these injuries to property and occupation were a violation of the "due process" clause of the Fourteenth Amendment. That clause forbids a state to "deprive any person of life, liberty or property without due process of law." On behalf of the Sisters and the Hill Military Academy, it was contended that the injury done to their

property violated their property rights, and that the injury to their occupation violated their rights of liberty. Both contentions were upheld by the district court and by the Supreme Court. That the constitutional rights of the appellees as regards property were violated by the law is sufficiently clear; that their constitutional rights of liberty were violated is not immediately clear to anyone who is not acquainted with previous decisions of the Supreme Court. Among the earliest interpretations of the word "liberty" in the "due process" clause was that which construed it as including the liberty to follow any of the ordinary callings. One such calling is that of teaching the young. Hence, in the case of *Meyer v. Nebraska*, decided in 1923, the court declared unconstitutional a law which forbade the teaching of German in a private school. The court held that the liberty to teach a useful subject was part of the liberty guaranteed by the Fourteenth Amendment. In the Oregon case, it reaffirmed this interpretation and declared that the two corporations before it had a right under the "due process" clause to carry on their educational occupation. In passing, it may be observed that the Fourteenth Amendment was adopted to protect the personal rights of the recently enfranchised negroes. And the earliest decisions construing the "due process" clause involved legislative attempts to deprive negroes of the liberty to move about and make their living in the ordinary ways.

In one short paragraph of its written opinion, the Supreme Court does, indeed, uphold the right of parents to determine the schools in which their children shall be taught. "Under the doctrine of *Meyer v. Nebraska*, we think it entirely plain that the act of 1922 (the Oregon law) unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control." In the case of *Meyer v. Nebraska*, the Supreme Court had said: "His right thus to teach and the right of parents to engage him so to instruct their children, we think are within the liberty of the Amendment." Neither in this case nor in the Oregon case were the rights of parents formally and explicitly before the court for adjudication. In both cases, therefore, the rights of the parents seem to have been drawn as a necessary inference from the right of the teacher to pursue his calling. Teaching children implies making contracts with parents. Therefore the right of a private person or

corporation to teach children implies the right of parents to send children to private schools. This particular declaration of the Supreme Court seems to be something more than an *obiter dictum*. It describes a necessary implication of the law as construed in the precise issue before the court.

To sum up: What the decision in the Oregon school case formally settled was that the right to conduct private and parochial schools is guaranteed by the Constitution and, therefore, that the right of parents and children to patronize such schools likewise enjoys constitutional protection. This is quite sufficient for all the practical interests and purposes of educational freedom, as regards the maintenance and choice of schools. The ethical and political philosophy which finds expression in the citation about the right of the child against the State, is not an integral part of the decision. It is an *obiter dictum*. Nevertheless, it has very great practical value.

JOHN A. RYAN.

## THE NEW EDUCATION BILL

The new Education Bill will probably be introduced at the coming session of Congress by Senator Curtis and Representative Reed, and will be known as the Reed-Curtis Bill. This measure has had a long and interesting history, having been proposed first to the 65th Congress by Senator Hoke Smith of Georgia and known as the Smith Bill. Failing of passage, it was reintroduced in the 66th Congress as the Smith-Towner Bill. It has been known subsequently as the Towner-Sterling and Sterling-Reed Bill. Although committee hearings have been held on this measure, it has never succeeded in being called up for a vote.

The new Education Bill differs radically from its predecessors. The earlier bills were of the familiar fifty-fifty type, that is, appropriation measures in which the Federal Government allots 50 per cent of a specified sum for a certain public work on condition that the state raises a like amount. Such measures inevitably lead to a large amount of federal control and supervision of the activity for which the Government appropriates money. The old education bills were all of this type. The original Smith Bill expressly asked for federal control of education, a government policy initiated by the Smith-Hughes and Smith-Lever Acts, but which all historians acknowledge to be a new departure in the relations of the Federal Government towards education. In subsequent drafts of the Education Bill the federal control feature was toned down, and finally disappeared altogether when a positive statement against such control was put in the bill. Despite the theoretical statements against federal control incorporated in the bill, there remained the fact that \$100,000,000 of government money was to be appropriated for various educational purposes, a fact which many students contended meant that in the long run the Federal Government would control the school.

In the new or Reed-Curtis Bill the appropriation feature is lacking entirely. The new measure, therefore, presents a quite different problem in educational legislation than we had to meet in previous education bills. To gain a clear concept of what the new Education Bill is, it might be well to recall the main

features of the education bills upon which it is based but which have failed of passage.

The Sterling-Reed Bill contained two principal provisions: first, a Department of Education with a Secretary in the President's Cabinet; second, an appropriation by the United States to the states of \$100,000,000 annually, on condition that they raise a like amount, for different purposes such as the removal of illiteracy, Americanization, equalization of educational opportunity, physical education, and teacher training. The new Education Bill, Reed-Curtis Bill, omits all mention of subsidy appropriations and concentrates on the Department of Education with a Secretary in the Cabinet feature of the older measures.

The principal proponent of the Education Bill has been the National Education Association, which is also sponsoring the new Education Bill. The N. E. A. has been supported by many organizations, especially of women, and by the Scottish Rite Masons, Southern Jurisdiction. In opposition to this measure are ranged educators, many of nation-wide repute, and organizations such as the United States Chamber of Commerce and the National Catholic Welfare Conference.

The arguments which have defeated the older education bills and have successfully turned the tide of public opinion against federal bureaucracy and continued encroachments on the educational rights of the states may be briefly summarized under the following headings.

It was objected that the Sterling-Reed Bill involved federal control of education, a policy which goes directly against the explicit provisions of the Constitution of the United States, which leaves the control of the school in the hands of the several states. To the reply of defenders of the bill that the bill expressly excepts federal control of education within the states, it was stated that such a proviso is absurd as well as futile. If the Central Government appropriated \$100,000,000 annually to the encouragement of education in the states, it would be compelled to supervise the spending of such a vast sum unless it wished to be convicted of stupidity and lack of elementary business sense.

Again, this bill would centralize education, thus doing away with local control, which from the very beginning has been the American policy in education, and introduce into the school the

evils of standardization, red tape, and general all-round stagnation. It was contended that the progress of education since 1870 has been such that it would be foolhardy to turn over the schools to the Government when it is very evident that the states have met their educational obligations in a successful manner. Some states, it is true, have been backward in education as in other things. The remedy is not federal aid and control but a developed public conscience and larger aid on the part of the state.

Thirdly, the Sterling-Reed Bill is economically unsound and wasteful, as are all fifty-fifty bills. Not only would Congress, if this bill passed, have the power to determine what state appropriations shall be made but how these same appropriations should be spent. A state may imagine that it is getting something for nothing when it receives federal money. Every serious man knows that federal aid carries with it a larger measure of federal interference. Furthermore, no rule of apportioning federal grants can be worked out which will not issue in giving states money they do not need.

Finally, the Sterling-Reed Bill, by its provision of a Secretary in the Cabinet, would throw education into national politics with disastrous results to our schools.

The new Education Bill provides for a Department of Education with a Secretary in the President's Cabinet. It also outlines the organization of the department, to which many educational bureaus and offices now scattered about Washington would be joined, and the duties of the personnel. The work of the Department of Education would be exclusively scientific and fact finding. It would aid education by giving advice, collecting data, and making surveys. \$1,500,000 would be appropriated annually for this work. A National Advisory Committee on Education would be established.

The opponents of the new bill contend that, while it does not appropriate federal money and is therefore less obnoxious than the older bills, it cannot be accepted because a Department of Education is not necessary, the present bureau being able, if it were developed, to do all the work which the new department intends to perform. They feel also that the establishment of the new department would be an entering wedge for federal control. Once established, its proponents would then demand larger and larger appropriations until finally the school would be con-

trolled by the department. Finally, they contend that each state has its own Secretary of Education and that a Federal Secretary means throwing the schools into politics.

The defenders of the bill contend that education, being of primary interest to the nation, should be represented in the Cabinet. Certainly, by its scientific work, a department would help to develop education, and such aid should be given by the government because of the great facilities it possesses to do sound research work. Moreover, a Department of Education does not involve federal control any more than the Departments of Commerce or of Agriculture involve federal control of the commercial and agricultural life of the nation. As a matter of history, these departments have greatly assisted American commerce and agriculture. Finally, the Government is doing a great amount of educational work, but in a haphazard, inefficient manner. All this work should be organized under one central department, for reasons of economy and efficiency.

It is too early to predict what shall be the fate of the Reed-Curtis Bill. The omission of the appropriation features of the older bills, as well as insistence on constructive features proper to it, has brought to this new bill a great deal of support, especially from educators. On the other hand, there is a tremendous and widespread aversion on the part of the public to interference with the states by the Federal Government. The revolt against further federal encroachments on the rights of the state is in full swing. Only the future can tell whether the new Education Bill shall be able to surmount this strong opposition.

JAMES H. RYAN.

## THE CONSTITUTIONAL PROVISIONS FOR ESTABLISHING JUSTICE AND SECURING THE BLESSINGS OF LIBERTY

When, a little more than three centuries ago, Englishmen, then known as "adventurers," braved the dangers of a voyage across the Atlantic and endeavored to win wealth from the American wilderness, they consciously risked everything except certain fundamental rights which were enumerated in charters granted to the companies that sent them hither. The memory of those immunities and privileges did not fade, but through the generations kept its freshness. Between the planting of the first enduring English settlement, begun at James Fort in 1607, and the meeting in 1765, in New York City, of the Stamp Act congress, Great Britain and Ireland had settled or conquered in North America thirteen colonies. This achievement was not inexpensive, and the attempt to apportion the burden amongst the different parts of the British empire occasioned a quarrel which led to a war that ended in American independence.

Between July, 1776, and the year 1780 all the states, except Rhode Island and Connecticut, had made and adopted constitutions. The principal sources of those instruments of government were the colonial charters, prepared in England, and the American experience of the settlers, who, by that time, included, in addition to those that had come from the British Islands, multitudes of worthy arrivals from the nations of the Continent.

After a committee had been appointed to prepare the Declaration of Independence another was selected to frame a constitution for the central government of the states. Ratified by the thirteenth commonwealth in 1781, it worked ill during the remainder of the war, while the return of peace, with another order of tests, revealed new limitations. It should be remembered that the first constitution of this republic was styled *Articles of Confederation and Perpetual Union*. When the effort to administer government under its provisions plainly pointed to anarchy, a convention met in 1787 in the city of Philadelphia to make that system adequate to the exigencies of the hour. That impossible task was promptly and wisely abandoned, and by the 17th of September there was completed, by the thirty-nine delegates

who continued to attend the sessions, the Constitution of the United States of America.

The Preamble of the new Constitution clearly states that it was made by the people of the United States. That is the theory of our national existence, namely, that all political power resides in the people. The reasons for adopting the Constitution are no less clearly expressed. That given the place of prominence is the purpose to "form a more perfect union" than a perpetual one. It is not possible more unmistakably to exclude the idea of secession. It was no amphictyony, *entente*, alliance or league which the free commonwealths were forming, but a union more perfect than a perpetual one.

In the old defective charter there was established the principle of unanimous rule, whereas the Constitution substitutes for it the principle of majority rule. It will be sufficient in these remarks to state that the framers were quite aware that majorities may be as tyrannous as kings or kaisers. Burke affirms that "the tyranny of the multitude may be greater, since it is multiplied tyranny." Accordingly the convention provided for the safety of minorities a system that has hitherto proved adequate. We have no assurance, however, that it will always be a sufficient barrier against the passing impulse or the frenzy of the multitude. We have, indeed, proverbs that perceive the massive wisdom of the crowd, though no explorer has yet discovered it. There is now no group in the American Federal State committed to so hopeless a task as the overthrow of the Constitution. As a whole it has won the affections of almost the entire American people. Its parts, however, are not deemed equally sacred. One by one these are likely to be subdued to colors pleasing to the taste of professional reformers. With stealing steps they will advance toward the ark and, with the arrogance of ignorance, dare touch it with profane hands. These servists believe themselves to be wise, learned, and profound. Of those devoted to the existing constitutional system they triumphantly inquire, "Why should the men of 1787, by the application of principles adapted to their day, attempt to bind or to guide all later generations?" They did not make any such effort, for they carefully prescribed methods for amending their matchless work. Moreover, they did not constitute the government out of political principles peculiar to their epoch, but included a human experience that

had come down from "the foremost files of time." They had sense and soul enough to know that they were the heirs of the ages. Some of the political axioms thus inherited were useful for warning, others valuable for imitation. Madison, who had daily conversed with and listened to the delegates of the convention, solemnly declares that collectively and individually "there never was an assembly of men, charged with a great and arduous trust, who were more pure in their motives, or more exclusively or anxiously devoted to the object committed to them." When in 1878 the late Mr. Gladstone wrote for the *North American Review* the justly celebrated essay, "Kin Beyond Sea," he unconsciously misled many who are unfamiliar with the history of our Constitution. Unrestrained by a respect for facts these are of all the most voluble in criticism, the only trade, says Byron, to which no apprenticeship need be served.

As the Preamble carefully excludes the idea of any secession from the Union, so it likewise informs us that the Constitution aimed at the establishment of justice within its jurisdiction. Under the rejected system the congress performed legislative, executive, and judicial functions, a union of powers marking a rude organization the state. The form of government proposed by the Virginia Plan, that upon which the Philadelphia convention began its deliberations, suggested for the central government not only a national legislature but a national executive and a national judiciary. Not a few of the leading patriots feared this tendency toward a consolidated state and at once sounded a groundless alarm.

When the constitution of the judiciary was under discussion, it was suggested that the proposed frame of government should embody the French idea of giving to this department, together with the executive, a revisory power over legislation. On one occasion the adoption of this principle was defeated by only a single vote. In part it was settled by giving to the President a qualified negative on congressional legislation. The judiciary was to be given the power to annul both state and congressional legislation on the ground of inconsistency with the law of the Constitution. The latter was no more than a temporary arrangement, but it served to turn the attention of delegates to one of the most striking peculiarities of American government, the claim by the judiciary of a right to declare unconstitutional a law

transcending the authority of the political branches of government.

In describing the nature of the opposition to the Constitution, Rufus King, one of the framers, thus wrote to Madison: "An apprehension that the liberties of the people are in danger, and a distrust of men of property or education have a more powerful effect upon the minds of our opponents than any specific objections against the Constitution." It must indeed be conceded that men of property or of education framed the Constitution, and one wonders whether if landless and unlettered men had composed the membership of the convention, the quarry slave or the tiller of the fields would have prepared a system of government so enduring and which would for more than a century have been at the same time a defense of property and the shield of the poor. Not in all history has the "o'erlabored weight" enjoyed prosperity so great as has resulted from the operation of the principles of our Constitution. In academic circles we oftentimes inquire concerning the purposes of recent congresses which, under the form of laying and collecting taxes, have taken strides toward confiscating the property of the rich. Perhaps Mr. King, who lived to see this republic grow great and powerful, did not foresee the ills destined to overtake affluence.

The popular distrust of wealth and education have been briefly noticed. Those who have studied the distribution of the vote on the adoption of the Constitution know that generally farmers and small townsmen opposed it, because of a belief that there was a conspiracy to submerge their individual liberties. Regardless of popular fears the Constitution was adopted by the ninth state in 1788 and in 1925 is in nearly all essential parts unchanged.

The restraints on democracy, or the checks imposed by the Constitution on majority rule, will be examined by the following speaker. Of their nature, therefore, I say nothing except to remark that no political document is more exact in its statements of rights and powers than is the Constitution of the United States. This merit may in part be ascribed to the mastery of expression collectively possessed by the committee on style.

One of the basal principles of our Constitution is its guaranty of individual liberty by constitutional limitations, a novelty in the science of government. That men were endowed by their Creator with certain "inalienable rights" was then almost uni-

versally believed. These could be enforced in courts of law against executives and legislatures. The first ten amendments, contemporary with the Constitution, are by no means an exhaustive enumeration of those fundamental rights possessed by the citizens, but rather suggestive of their nature, and showing a distrust of Congress. They marked the limit of the tide of aggressions upon the rights of plain folks. Without an amendment of the Constitution the citizen cannot be denied freedom of religion, freedom of speech and of the press, the right of assembly and of petition. No citizen can be deprived of life, liberty or property without due process of law, that is, the law of the land. Obviously this means that there are fundamental principles of liberty not enumerated in the Constitution. To defend these against the will of even a majority the judiciary was given powers almost but not entirely unprecedented. The framers were not content that a majority of the legislature or of the people should override those time-honored rights that pertained to the freedom and the dignity of men. Around them is thrown the protection of the judiciary. To the lawyer's mind the phrase "due process of law" is extremely comprehensive. Not only are there checks upon Congress but there are many enumerated restraints upon State action. No State, for example, can pass any law impairing the obligation of contracts, a provision that imparted stability to private property.

The Constitution created no sovereignty, nor did it vest sovereignty in the majority; that is, in the legislature, for the judiciary was to awaken dormant powers. Long before the convention assembled in Philadelphia four Chief Justices of England had intimated that an act of Parliament, if against common right and reason, might be treated as if it were null and void. After the American Revolution several of the state judiciaries declared the legislation of their assemblies unconstitutional. Many half-educated Americans are of the opinion that this principle was an innovation of Chief Justice Marshall. That illustrious citizen did, it is true, inseparably connect his name with it by giving to it a literary form better than any preceding jurist. One need only examine the celebrated Rhode Island case of *Trevett vs. Weeden* to perceive that the merits of this principle were considered by learned men. In England, to be sure, the doctrine of the omnipotence of Parliament was finally estab-

lished, though that body respects the decencies of rational liberty. In France there was on this subject a struggle running through the centuries. There the revisory power of the judiciary was abruptly ended by the Revolution. Before that convulsion sank to rest a reader of history comes upon the hideous tribunal of Judge Fouquier-Tinville. It is hoped that one is not suspected of being vindictive for failing to weep when in fancy one sees the public accuser vainly pleading for the application to himself of those rough but humane principles that were swept away in the whirlwind. Pitilessly he was sent into the presence of Madame Guillotine. These facts are mentioned merely to show that before Marshall's appointment to the office of Chief Justice this power of the judiciary was no novelty. Without it the Constitution would not have endured. In writing for the court its decision in the case of *McCulloch vs. Maryland*, Mr. Marshall sharply distinguished between justiciable questions and the exercise by Congress and the President of political functions.

Is the Federal Government, as was feared by its adversaries, performing some such feat as that of Aaron's serpent? Is it swallowing the magical institutions once dear to the architects and guardians of the commonwealths? The eclipse by the National Government of state establishments is a theme for a generous volume and at this time cannot be considered. There are never-resting economic forces driving us far from the towing ropes of tradition and old world experience. It is ardently to be hoped that the Constitution, the anchor of our political system, may not be irreparably injured by the tinkers. The idea of being forever linked to grace or grandeur seems to be irresistible, and recalls the fool that "fired the Ephesian dome."

CHARLES H. McCARTHY.

## THE CONSTITUTION AS A PROTECTOR OF MINORITIES

America as the frontier of the British empire was ever the safety-valve for British discontent. Like all historic frontiers, it represented the liberalism of the time or at least the spirit of revolt. The colonists were rebels, men who came or were transported because they were at odds with the established religious, political, and social order. America, too, was the product of seventeenth century England—that century of civil war, revolutionary movements, Petitions and Bills of Right, and of radical philosophies. The seventeenth century arrivals and their sons dominated action and thought in every colony, and in New England their liberalism grew more advanced and their attitude more independent as distance and time prevented drastic enforcement of British law. A self-reliant, individualistic, independent race of men developed under half-tutored leaders who insisted on their ability and right to interpret the English constitution or the Bible, as the case might be. Puritanism or Congregationalism easily led to political protestantism. Newer settlers on poorer lands and men of other races accepted their leadership.

The spirit of revolt increased as witnessed by a long train of abuses, disloyalty, and failure to obey imperial laws. Quite naturally Americans seemed radical in British eyes, and especially in the view of eighteenth century Englishmen. England had amassed wealth and great fortunes had been accumulated as the nation passed from the agricultural, sheep-raising stage to an economy of commerce and industry and as a successful series of wars had guaranteed commercial monopolies and maritime and colonial supremacy. The old nobility gave way to merchant princes, to a capitalistic class. The royal autocracy of Tudor-Stuarts was replaced by parliamentary sovereignty. Parliament was controlled by the new wealth which legislated in its own interest. Governing England became reactionary, for capital is conservative. Of revolt there was none, only futile Whig protests, for the bulk of Englishmen were slightly improved in condition, and the land as a factory nation was less crowded.

These changes were unfamiliar to colonials, but with parliamentary legislation they were at war. As a rural people, pro-

ducers of raw materials and consumers of the manufactured product, they were the victims of restrictive measures and commercial acts passed in its own interest by the dominant English class. As enforcement of the code grew more rigorous and efficient with a tightening-up of the colonial administration, America grew more restive.

The English ruling class and the primitive, coast aristocracy in every colony, also an insignificant minority, were growing farther apart. They spoke a different dialect and espoused antagonistic views in their theories of empire, of tariffs, of commercial freedom, of sovereignty, of taxation, of representation, of parliamentary authority, of royal limitation, and of colonial status. A break was inevitable. It commenced as a party struggle, but American Whigs had advanced far beyond British Whigs in their anti-Tory platform. The end came with the Revolution—the first modern colonial rebellion.

The Revolution was forced and lead by such radical spirits as Otis, the Adamses, Thomas Paine, Hancock, Patrick Henry, and Jefferson. The Tory minority of conservatives was silenced by force and fear. The neutrals were won over as possible success appeared imminent. The machinery of government was seized, a political machine was developed, and a radical program was written in the Declaration of Independence. A progressive document, it was the logical successor of the series of liberty documents commencing with Henry I's charter and the Magna Charta. It was going the whole road. In terse form it expressed the old feudal right of revolt as well as the doctrines of equality and natural rights derived from the French Encyclopedists and in turn borrowed by them from the scholastics. It was a long step in the direction of democracy, as sound a political expression as Adam Smith's contemporary economic pronouncement.

The states adopted revolutionary constitutions which assumed sovereignty but decreed little democracy. Only four granted religious toleration, and none universal suffrage. The ruling class continued to rule, and the old system was written into the new documents. The local aristocracy was radical only in so far as England was concerned. It was not self-effacing but bent on maintaining its own supremacy. The frontier element within the state was to be held in check and the unpropertied, dissenting classes without power. There was an ardent desire for self-

government for themselves but not for all inhabitants, much as in an earlier day there had been a desire for religious freedom for themselves and conformity for all others. It was well into the nineteenth century before the states granted toleration and accepted democracy as a fact, and then only after a generation of violent party struggles.

The war was nearly over before the central government was divested of its extra-legal, revolutionary character and given a constitutional status under the Articles of Confederation. The inherent weaknesses of the Articles are well known, and their failure is to be found in these weaknesses, in state fear of centralization, state rivalries, and zealous maintenance of local sovereignties, as well as in the economic collapse which followed the Revolution.

The impotence of this league of semi-independent, sovereign states was seen at every turn. There was no independent executive, no federal judiciary. There was no power to coerce a state; no national citizenship; no power to tax; no way of enforcing foreign treaties; no policing power; no way of regulating interstate commerce; and no checks upon state action. Foreign nations would not draft commercial treaties with a powerless central government. England could not be forced to evacuate the frontier posts. France was pressing for payment of debts, at a time when the states refused to contribute sufficient money for running expenses. Veterans were unpaid, and the men who won the war were besieging Congress at Philadelphia. Independence deprived the new nation of some former lucrative trade.

Such was the Critical Period. The spirit of revolt was everywhere. The taste of confiscated tory property whetted the appetite for further confiscations. There was no money, save depreciated continental and state paper. Government securities declined to a fraction of their par value. There was no trade, and no market for agricultural products. Only land speculation thrived. Massachusetts was at the mercy of Shays' rebels; Rhode Island overrun by paper money demagogues; the restless Scotch-Irish on the frontiers found their condition worse after winning the war (as they saw it). Lawlessness, violence, irreligion, chaos marked the time. The old leaders wondered if the Revolution had not better have been lost, if it was to usher in a period of violence and anarchy. On the other hand, radicals,

patriots of the ranks, were discontented with the old rule in every state and their failure to reap the heralded fruits of the war.

The lesson was learned by conservatives. And they were in control of nearly every state, while the discontented were generally disfranchised. Propertied men, landholders, planters, patrons, merchants, priests, ministers, lawyers, and the colleges joined in the movement to establish a new and strongly centralized government. To such a government they looked for the maintenance of order, the founding of a sound financial system, the encouragement of trade, the settlement of the public debt, the protection of property, and general economic advancement. The federalists were numerically a minority, but of power, prestige, and position they represented an overwhelming majority. Fear of the mob, dread of democracy, and anxiety for the future drove them into the conservative fold. A reaction set in; the day of the Revolution and the demagogue had passed. The conservative, propertied Tory was accepted in preference to sons of liberty and Washington's unpaid veterans.

There is little surprise that the Convention of 1787 was a highly conservative body. Few signers were present, and a number of the old standard bearers were conspicuously absent. In the twelve states represented, delegates were appointed by the aristocratically controlled legislatures. With rare exceptions, they were able men of public experience, members of the ascendancy in their states, holders of securities and broad acreage, merchants, land speculators, college men, and lawyers self-trained or from the Inns of Court. Fifty-five delegates in all out of a possible seventy-two, and not one a representative of the laboring, small farmer, and frontier classes. In other words, the vast majority of the nation was not directly represented. Democracy had few friends in the Convention, worshipful as it was of republicanism. In secret, there was drafted a constitution which was to prove a bulwark against the revolutionary spirit of the age and to outlast the contemporary constitutions framed by academic theorists and liberty-serving democrats.

The delegates were practical men. They saw the dangers ahead, and they were determined to forestall the progress of democracy and factions. Heated were their differences, but debating in secret they were better able to compromise. And

compromise they did in nearly every clause, to such an extent that one authority has described the Constitution as a "bundle of compromises," and another as "a composite of antagonistic views." And in these compromises there is an explanation of the Constitution's permanence, as well as in the writing down of few if any original ideas but the experience of the past—in England, in the colonies, and in the Critical Period.

The small state men forced the central compromise—a senate based upon equal state representation in a bicameral Congress. And far more than they realized this was to protect later minorities, at times to a dangerous extent—in the slavery controversy, in filibustering activities, and in the case of big business, free silver, and agricultural blocs. Theoretically it is possibly for a fifth of our population in small states to defeat four-fifths as represented in a few large states, or actually for a minority president to receive an electoral majority. Without the compromise, there could have been no constitution, but it was not nor is it in the interests of pure democracy. Historically minorities have entrenched themselves in the senate.

Property at that time rather than men needed protection. And in no nation is property so guaranteed against possible spoliation by a tyrannical majority in the legislative branch—a something the framers as well as Burke worried about. Only in America of the great nations does a written constitution and judicial interpretation stand in the way of a legislative majority. This has advantages as well as disadvantages.

Popular elections presaged dangers for the ruling minority, hence the indirect election of presidents, and senators, the large list of appointive officials, and the failure to widen the suffrage which was left to state determination.

The check and balance system was intended to strengthen conservative control, and in so doing has protected minorities especially when supplemented by the modern procedure of legislation by committee. An active, intelligent minority can protect itself in various ways from unfriendly legislation. Indeed, a well financed, aggressively lead minority may enact "pet" legislation in the face of an unorganized majority.

The framers theorized about sovereignty, but in the last analysis they placed sovereignty in the three-fourths of the states which can amend the written constitution. Sovereignty is

theoretically but not practically in a majority of the electorate, as in the case in England of the past forty years.

The Constitution and the first amendments guarantee the old English principles of liberty and common-law rights, in a way they are not guarded in England itself. The framers decreed religious freedom as far as the central government was concerned, but only as a compromise for men of various and no creeds were among the framers. But general toleration could come only through state action, and that took forty years. A later amendment defining the rights of citizens as interpreted by the courts has given ample protection to religious minorities.

Minorities are protected by the written Constitution partly because that constitution was framed by a conservative minority (or combination of minorities), which dimly visioned the day when it might not be a governing minority, and along with minorities of various kinds would need organic guarantees against hostile majority legislation. And the same social group which drafted the Constitution forced its ratification before state conventions elected by the 5 per cent of the people possessed of the franchise. There was no direct referendum to the electorate. Yet the ratification in critical states was by a narrow majority (in New York three votes), and only with promised amendments, a campaign of education, and some manipulation of delegates.

The written constitution enthroned as the supreme law of the land, providing a national citizenship and allegiance, and a federal court system to interpret the constitution and by implication, or possibly assumption, to declare contradictory laws unconstitutional—this is indeed a guarantee of conservative government. And such a government is most likely to preserve minority rights, civil, religious, or educational.

RICHARD J. PURCELL.

## CATHOLIC SCHOOLS AND THE PROGRESS OF SCIENCE

There are many points of view from which this subject might be discussed, but perhaps the phases of it most appropriate to this occasion are: first, the past and present attitude of the Church toward science; second, the part taken by Catholics in the past and present development of science; and third, recent progress in the teaching of science in Catholic schools.

The charge that she has hindered rather than helped the cause of science is often laid at the door of the Catholic Church, but anyone who with open mind looks into the case is sure to be convinced that such a statement has little if any foundation in fact. The Church is conservative, to be sure—probably the most conservative organization in existence. But what can we expect of one who has lived to see the scientists themselves discard one theory after another on the ground that it no longer fits the facts of nature and no longer points the way to discovery. The corpuscular theory of light, the phlogiston theory of combustion are among those which were born, cherished and later abandoned before the very eyes of the Church. Little wonder, then, that she has reached an attitude of suspended judgment. And it must not be forgotten that the Church has ever been conscious of her duty to guard and protect the religious teachings which her divine Founder intrusted to her care. She has had a very natural and a very proper solicitude for the spiritual and moral welfare of her children; and knowing full well that what we do is born of what we think, the Church has kept a watchful eye on every field of thought. But even though she does have the conservatism of ripe maturity and the solicitude that accompanies responsibility, the Church, even though possessing the authority and the procedure for turning her sons away from the paths of science, has never done so. We have the testimony of some of the most eminent scientists that they were whole-souled Catholics in every sense and found no inconsistency or other difficulty in believing and practicing their religion and their science with equal sincerity. I could submit a long list of men who have held high rank in the science of their time and who were at the same time devout Catholics. It will be recalled that throughout the civilized world a short time ago, the birth of

Pasteur was celebrated by scientists of the highest rank. Men representing every faith and creed met to honor one who in life was perhaps the greatest of them all. To all of these men Pasteur was known as the devout Catholic who died with a priest at his bedside and a rosary in his hand, the man who, in life, had said that he found no conflict between his religion and his science. Of all the scientists and all the benefactors of the human race, there is probably not one who is honored before him, and it may be said with equal truth that of all the faithful sons of the Church none were more sincere than he.

But Pasteur is not by any means an isolated case except in the versatility of his genius and the character of his achievements. As already stated, a long list of men might be presented—men who were recognized as scientists and as Catholics. Indeed, from the dawn of modern science seven or eight centuries ago to the present time we find Catholics taking high rank and some of them first place among the experimenters of their time. A few may here be mentioned: Albertus Magnus, who lived and died in the thirteenth century, was regarded by his contemporaries and is still reckoned as a leader in the science of his day. He was a Catholic. Roger Bacon (1214), Basil Valentine (1394), Gallileo (1564), Torricelli (1608), Pascal (1623), Coulomb (1736), Galvini (1737), Lavoiser (1743), Volta (1748), Bio (1774), Ampere (1775), Dulong (1785), Chevreul (1786), Bocquerel (1788), Jean Baptiste Dumas (1800), were all eminent scientists and faithful sons of the ancient Church.

Individual ecclesiastics, or even small groups of theologians, may, from time to time, have shown less tolerance than we of the present age expect toward theories which conflicted or rather which appeared at that time to conflict with religious truth. But the instances are rare, if in fact there are any, in which the policy of the highest Court of the Church was obstructive. But if at times the Church has appeared unduly solicitous about religious truths, no fair-minded person can but admire her steadfastness.

In this connection, however, it may be said that toward the comparatively recent matter of evolution as a working hypothesis in the field of biology, the Catholic Church has made no pronouncement—she gives her priests and laymen the greatest possible freedom and in many instances offers them every encourage-

ment to pursue, discover and teach scientific truth. Her attitude in this matter appears to be far more liberal than that of any other Christian denomination. When, a short time ago, a new department of geology was proposed and a new instructor called to inaugurate that work in this university, no limitations or restrictions were imposed upon him as to what he should teach regarding the application of the theory of evolution to the human body. He was only reminded that in this phase of the matter, at least, the chain of evidence lacks many, many links, so that not all of the scientists of any country or of any creed are ready to accept it as convincing. The attitude of many of them is one of suspended judgment in the absence of convincing testimony. This, as I have already stated, is the attitude of the Church. She, in fact, feels that there is not and cannot be any conflict between the truth of religion and the truth of science. She may, however, wish to be assured and perhaps occasionally reassured that nothing false or spurious is hastily labeled truth by someone in the field of science who has more of the enthusiasm of vigorous youth than the patience and far-sightedness of reflective maturity.

In the United States since the beginning of this century, and particularly during the past decade, the study of the various branches of science in the Catholic universities, colleges and high schools has grown and developed with somewhat the same rapidity that we find in other schools. The number of priests, nuns, and lay teachers specializing in science courses has greatly increased during recent years.

Not only at Catholic institutions but at non-Catholic universities such as Johns Hopkins, Columbia, Chicago, Wisconsin and Michigan, we find an increasing number of priests and sisters pursuing such courses in preparation for the teaching of these subjects. There have for over thirty years been a number of priests in this country who had received the degree of doctor of philosophy in Chemistry or Physics or Biology. Today the number is undoubtedly larger than ever before, and it is not unheard of to find a nun who has received the doctorate in some branch of science.

I am reliably informed by a large manufacturer of laboratory furniture and equipment that the annual sales of such goods to Catholic institutions of high learning has enormously increased

during the past decade. During the conversation he enumerated a dozen or more new science buildings erected by such institutions.

When we consider that Catholics of the United States support two sets of educational institutions—namely, the public institutions which, in general, they do not attend, and their own private system from elementary schools to university—we cannot but be impressed with the sacrifices entailed in building up highly organized and thoroughly equipped institutions with well-trained staffs to carry on the work of teaching and of research.

HARDEE CHAMBLISS.

## THE VALUE OF A CATHOLIC COLLEGE EDUCATION

The work of Catholic collegiate education in the United States, from the day when Georgetown College in 1789 opened its doors, to the close of the last century, when the organization of "The Association of Catholic Colleges in the United States" was effected, furnishes an estimate of the value placed upon a Catholic college training by Catholic educators of the past. Our first attempts at collegiate instruction, the gradual development of the college from one diocese to another, the increase and improvement in our colleges, many of which today stand in the front ranks of collegiate instruction, are chapters worthy of elaboration in the story of the Catholic College in this country.

The Church and the school have always gone together. The history of Catholic education in America is marked with the struggles of a people who followed their religious teachings, demanding that religion be the alpha and omega of their instruction. The difficulties with which Catholic collegiate education has had to contend reveal to us the earnest, self-sacrificing struggles of a people poor in material things but rich in the faith. In the educational development of the young Church of America, the establishment and maintenance of primary schools would have been in itself a gigantic task, but along with this system of parochial schools developed colleges and universities. No praise too great is given to the religious orders, whose traditions of education carry us back to the Middle Ages of educational glory, and from whom the college training of our American Catholic youth in great part has been received.

We have practically passed what may be called the brick and mortar period in college building. We have come to the moment when we must answer the many demands of higher education. As a consequence of the material prosperity of the country, our laymen are clamoring for collegiate instruction. We find ourselves competing with the secular institutions of higher learning, who have an advantage over ecclesiastical institutions in that they have more money and the social prestige that accompanies it. The drift of Catholics toward non-Catholic colleges is of greatest concern to us. Catholic colleges do not receive all for whom they were intended. Catholic students are seeking to

drink from poisoned fountains. Has the time come when the small Catholic college must pass out of our Catholic educational program? Is the solution of this problem to be found in consolidation—a suggestion made by a critic recently in one of our current periodicals? Or is the solution to be found, as this same critic suggests, in sacrificing our colleges in favor of stronger Newman clubs at the non-sectarian universities.

That our Catholic colleges are not above criticism, we admit. They no doubt lay claim to no such immunity. Our small Catholic colleges are becoming larger, and the larger ones are waxing strong. All have their value in the training of the youth of the nation.

What is this value? The Catholic collegiate system contains two great elements: the moral and intellectual training of our youth. Its morality is the morality which the Church hands down to us from Crist. Its intellectuality is an intellectuality receiving its light from God under whom all the human faculties are to be fully developed. This light has come in the person of Jesus Christ and has been diffused throughout the world. To-day the world needs that same light as much as it did before its first appearance. There is just as much need of the power of Christ to teach us of the twentieth century as there was to teach the multitudes who followed Him 1900 years ago. The Church insists that we cannot have morality without religion. Secular and religious instruction must not be parted in education. From this great and vital principle it has never receded and never will.

Education is the formation of the whole man. Man is compound of body and soul and made to the image and likeness of God. Wherein this likeness is most emphasized demands in general the marked attention of the educator. This resemblance between God and man is especially in the soul and its faculties. Education, therefore, must always be treated with reference to the intellectual and moral man. Instruction is not education. Education is something higher, something deeper, something broader than instruction. The man to be educated is to be prepared for the life to come. This object is attained in the concrete by the even and harmonious cultivation of the mental and moral faculties.

Dr. John J. Tigert, United States Commissioner of Education,

speaking before the National Educational Association at its annual meeting in Indianapolis, stated that "although we have no religious or educational system established by the federal government—nothing is so obviously national, nor so clearly in the minds of the people as religion and education." The president of Connecticut College, Dr. Benjamin T. Marshall, gave even more emphatic expression to the same viewpoint, saying: "Day by day I come more surely to hold the conviction that important as the material, social, and recreational interests are, unless they are built upon a religious foundation, and flavored and sustained by religious impulse and feeling, they will engulf us and be our undoing."

Is it not abundantly evident that the hope for the country's spiritual life lies in the leaven of Catholicity which energizes in the mass of our Catholic men in public life? Where, if not in the Catholic college, will our young men receive sufficient moral and religious training for their mission?

The superiority of a Catholic college training derives from the superiority of the Church, which is the greatest educational institution in history. It has the greatest deposit of educational experience. The charter by which the Church has been constituted the greatest teaching agency of all times is found in the words of Christ to His Apostles: "Going, therefore, teach ye all nations." In the execution of this divine command the Church converted Europe. From its beginning it undertook to promulgate, not only the truths of Christ, but to elucidate and enforce these truths with the aid of all of the sciences, of all of the art, of every virtue that existed in the human race, taking up the literature, the science, the art, the philosophy, the statesmanship, the wisdom of the ancient world, and so purifying them that they might be turned to Christian use. It is the Church that took the nomadic hordes and unlettered populations and raised them from the depths of barbarism to the heights of civilization and culture. It is the Church that furthered the progress and intellectual advancement of the monastic schools and learned universities of the Middle Ages, when Catholic thought and Catholic ideals dominated the life of nations. Was it not she who produced a Clement, an Origen, a Basil, a Chrysostom, an Augustine, a Thomas Aquinas, a Bonaventure, a Dante, a Pasteur, a Leo XIII—a formidable array of scholars

too numerous to mention? How deeply indebted to her is the modern school? How deeply indebted to her is every truly progressive movement of modern history? Well may she be listening to, when, in the words of the Psalmist, she is ever repeating: "Unless the Lord build the house, they labor in vain who build it."

The Church is foremost in encouraging and fostering the arts, but her first ambition is the salvation of souls. She never restrains the arts, except by telling them that they must keep their place, which always ranks second to the things of eternity. "Seek ye first the Kingdom of God and His Justice, and then all these things shall be added unto you," might be written over the doors of her colleges. In matters of education, she links all human knowledge with eternal life. "This is eternal life that they may know thee the only true God, and Jesus Christ whom thou hast sent." If we are to look to the past for our confidence in the present and inspiration for the future, then the student of the Catholic college may be assured that an institution such as the Church, with centuries of educational glory, must possess, in an eminent degree, now as in the past, positive genius for organizing the highest intellectual, moral, and religious interests of the human race.

Thank God, we are not groping after the aims and purposes of education. This is not so with our separated brethren in the field of education. At the recent meeting of the Association of American Universities, the aim of education was a vital question of discussion. On this point, the thought of all educators in our Catholic colleges is the very same thought that underlies the great Catholic Church of which we are proud to be devoted members. It is the thought that education is no mere accumulation of facts. It is the thought that education is the making of the man; that education is the development of the Christian. With education there comes that fulness of development that makes the man the Christian gentleman. Conscious of the aims and purposes of education, the Catholic college strives in all its educational agencies to develop character with knowledge under the influence of the truths of God. It strives to develop character in its students according to true ideals. It teaches them to see the truth, because it is the truth; to do the right, because it is the right; to despise sham and follow the truth regardless of consequences. Having the best in education, it aims at pro-

ducing the best. It aims at producing the Catholic gentleman of the highest type of manhood.

In view of the development of character in its students, the Catholic college insists on discipline. Young men who are allowed to grow up without restraint and follow their natural inclinations may be scholars and students, but they are not men. Discipline that is in accord with reason and justice develops the character of the student so as to prepare him for the actual world in which he is to live. He is to give the world what it asks for within the limits of sound morality. He is to be an active member of society. He must have learned responsibility, the spirit of self-sacrifice, self-respect, and self-control. He must be imbued with the spirit of obedience to legitimately constituted authority. He is to have respect for others and regard for law and order. He must have moderation, discretion, and earnestness of purpose. He is to labor conscientiously and devote his energies in behalf of the right and good. The Catholic college regards the honor system prevalent in many of our non-sectarian colleges as an inadequate educational means of forming the moral man. Mere self is not enough; there must be an appeal to conscience; there must be an amenability to a higher law. The human agent is not a sufficient governing sanction for strong moral action. In the words of the Father of our country: "Morality without religion is no morality."

The glory of the Catholic collegiate system is its course in Philosophy. The truths of Catholic Philosophy exert a broadening influence and produce in the Catholic student a well-seasoned mind and solid judgment. The non-sectarian college has no course of equivalent value. It has courses in the History of Philosophy and courses in Philosophy, so called, which were better termed special treatises. The Catholic college possesses a compact, coherent, and approved system of philosophy. This training in philosophy enables the Catholic student to apply Catholic Principles to the social, political, and economic questions which furnish problems to the thinking men of his time. It enables him to see the folly of those who are ready to brand, as antiquated, everything that will not yield to their theories. It strengthens him against the currents and counter-currents of mere human opinion which flings a scoffing sneer at the fossilized dogmas kept in prominence by the enemies of religious progress.

The value of a Catholic college education depends in great measure on the training of the Catholic college teacher. As Cardinal Newman has said: "Have an university in shanties, nay, in tents, but have great teachers in it." The students of today may be the teachers of tomorrow. This is true not of the religious alone but of the laymen as well. We have been especially blessed by God Almighty, and have been picked out from the numberless thousands, and schooled here at the Catholic University of our country. The college world of today demands teachers trained according to the methods and temper of the university. If we wish to be true teachers, our students must see in us true masters. Ability, preparation, devotedness, earnestness—all these are vital elements in any teacher. Are we preparing well to give the Catholic college youth of our country the education which will enable them to take their places in any field of life? If we be called to dispense the benefits of a Catholic college education, we must realize the noble responsibility that is ours; we must aim to equip ourselves in human knowledge, in the things of science as well as in the things of religion.

The collegiate system of the Catholic Church in the United States may well claim to be a vital factor in the educational life of our country. The graduate of the Catholic system who pursues his courses of study faithfully to the end is a man of spiritual ideals. Trusting in God, he lives for his fellow man. By reason of his acquired reverence for authority, he is fitted to be a loyal citizen of his country. He has learned to merge in one his love of God and love of country. His place in society is one of preeminence, as the embodiment of civic virtue and patriotism. He has learned that education is not an end, but a means to an end. He has learned that the Ten Commandments are not antiquated. He has learned the wisdom which characterized the Apostles in addressing Christ, the Great Teacher, "Master, teach us how to pray."

FRANCES P. CASSIDY.

## RELIGIOUS EDUCATION

A few years ago an infant born crippled and perhaps mentally defective was let die in the city of Chicago by his parents and the attending physician when he could have been saved. The case was heralded throughout the land by the daily press. A decade or more has passed. Again in these last few days the press lavishes its big black headlines on a suggestively similar case. But this time it is a father who is charged with doing to death his crippled and mentally defective grown-up daughter. "Yellow journalism," some remark casually, and turn over to the pink section and comics. "Only a bit of sensationalism" or "The deed of a crazed man," others say. It may be so, but to many of us these two weird incidents are matters of deeper significance. They are straws showing how the winds of public opinion are veering, and showing a sinister drift in it.

The Bollinger child was newly born, not an adult. He was let die; he was not put to death. The Brazer daughter was a grown woman in her thirties. She was done to death in cold blood.

Ethical views and ideas are like wedges. Farther and farther in they drive or are driven. Or rather, they are not dead things; they are living growing entities. They are not talents wrapped up in napkins and buried in the earth. They are seeds, tiny mustard seeds often, which grow up and become greater than all herbs so that the birds of the air come and dwell in the branches thereof.

Admit the ethical right to let a newly born defective infant die, and you are inexorably driven to admit the right to take such an infant's life by direct action. Admit the right to take the life of a newly born defective infant, and you cannot in ethical consistency deny the right to take the life of an adult defective. Admit the right to take the life of an adult defective, and you have no ethical ground for questioning the right of individuals or at least of society to take the life of any human being, infant or adult, judged unfit. Can society be entrusted with such a power?

Who are to be adjudged defective and who not? Who are to be ticketed fit and who unfit? What canons of fitness and unfitness shall we lay down? What earthly commission of experts

and psychologists and alienists shall be entrusted with this judgment of life and death? Who of us would be willing to submit ourselves to such a decision? Defectiveness and unfitness are vague terms. A strong movement afoot in this our very country today would almost include among the unfit nearly everyone who does not belong to the semi-mythical Nordic ilk. Who shall so define these terms and so hedge in the exercise of such a fatal power that a thousand loopholes will not be left open for the entrance of tyranny, cruelty, and trickery, for the selfish oppression of the weak by the dominant strong, for the triumph of might over right.

And besides, when all is said and done, who gave man the mastery over life and death? God, not man, gives the gift of life. God, not man, may take it away. God and God alone is the master of life and death.

Scratch a Russian and you find a Tartar. Tear through but a few tatters of this patchwork garment we call civilization, and beneath you and the grisly pelt of the wolf. Break down the mighty barriers that Christianity and the Christian religion have set up to safeguard the inviolability of human life, of the lives of even the least of Christ's brethren, and you make straight and level the way for the strong to trample ruthlessly upon the rights and welfare of the helpless weak.

Christian education, understood in its widest sense, built up and sustained for fifteen centuries an unbroken tradition of the supreme worth of every human being, regardless of race, creed, nationality, class, or age. It was a giant task carried out against the blocking tactics of giant forces. What she built up and maintained, expressed in other words, was nothing more or less in the arena of actual life than the noble and democratic tradition that the weak have inviolable rights against the might of the strong.

There came the defection of the sixteenth century which history has called the Reformation. And with this defection, seemingly on the surface only of a dogmatic nature, came one by one the breaches in the barriers that Christianity had painfully set up to protect the weak.

First the traditional ethics of the family was challenged, and divorce was reintroduced. The main sufferers have been the weaker wife and child. Soon thereafter a second breach was

opened. The ancient Catholic tradition that government calls for the consent of the governed was rudely set aside to give place to the era of state absolutism with its consequent oppression wrought upon the weak masses of the people by the ruling classes. A little later, the third great breach widened up with the rise of the economic theory of *laissez-faire*, a theory that in actual practice tended to reduce the weaker workers to the level of cogs in the industrial machine, and which led directly to their long exploitation by the forces of strongly entrenched capital. In this triple ethical change, the weaker partners in the domestic, the political, and the economic groups went to the wall under the pressure of the stronger partners. The might of the strong triumphed over the right of the weak. To him that had, more was given, and from him that had not even that which he had was taken away.

Now comes a fourth great attack, subtly and plausibly argued, might masking itself in the domino of humanitarianism. The strong are always plausible. The wolf finds many excellent lupine reasons for preying upon the helpless fold. This fourth attack is upon the very deepest of all human rights, the right to life itself.

Christ espoused the cause of the weak. His glorious message was: The strong shall not oppress the weak. The strong shall give of their strength to lift up the weak. He that hath shall share. Whatever you do to these My least brethren that you do unto Me.

Religion and religious education have many tasks, but at or near the head of the list stands the divine and Christlike task of standing foursquare, come what may, for the rights of the weak, the helpless, the handicapped, the defective in body or mind or soul. Nor instinct nor science nor humanitarianism are of the fiber to stand out in adamantine rigidity against the massive power and subtle cajolery of might. They stand for a time but in the long run they surrender and go over to the enemy. Only from religion and religious education based upon the rock of Peter can the weak expect unflinching protection against the mighty gates of selfish brute force. They can expect it only because the unflinching divine Friend of the underdog has promised that He will be with us to the end of time and that the gates of force shall not prevail.

JOHN M. COOPER.

## THE RELIGIOUS TEACHER

Since the days of Pope Pius X of holy memory there has been a distinct movement in the Church toward saintliness. We have evidence of a new saintliness of the masses, or at least of the many, and that not only among religious and priests, but especially among the laity. The striving after saintliness began with the Eucharistic movement inaugurated by the decrees of Pope Pius X on frequent Communion. One evidence of this striving is the widespread retreat movement with its splendid results in terms of holiness and virtuous living. Another evidence is the mission movement astir in the Church today and revealing a new spirit of sacrifice among young and old.

We are undeniably in the midst of a new movement toward saintliness, and for us teachers the movement is the most encouraging and most joyous fact in the world today. We should hail it as evidence that our Catholic people are taking very seriously to heart the words of our Divine Master: "Be you perfect as your heavenly Father also is perfect." Catholic educators have been insisting these many years that the ultimate aim of our Catholic schools is personal sanctification; but the teaching often fell on deaf ears. Men were not ready to agree with us that the perfection of which Christ speaks in the Gospels and of which the Apostles write in the Epistles, is one and the same for every Christian irrespective of his standing in the Church. But now our Catholic people are realizing that all Christians are called to be perfect, and that all are called to the same standard of perfection. Our Catholic men and women have discovered that the notion that there is one norm of perfection for the Christian in the world, another for the priest or the religious, is not at all founded on the teachings of Christ as they are manifested to us in the writings of the New Testament.

Hence our Catholic people may expect of every Catholic teacher that he be as exacting in his demands upon himself as was the Nun who said: "Since I am called to make saints of my pupils, I must be a saint myself." This teacher had no exaggerated estimate of her vocation when she believed herself called to train her pupils to strive after saintliness, and to be therefore herself an impersonation of saintliness. Hence, too,

the wisdom of the Church in entrusting her little ones during their most tender and impressionable years to the care of those who have made a real profession of the striving after saintliness. In so doing the Church is acting on the principle: "Only the best is good enough for the child." She entrusts her little ones to the teaching Sister because her religious vocation represents the high water mark of Catholic living.

#### THE TEACHER IS THE MAINSTAY OF THE SCHOOL

The teacher makes or mars the school. The building is merely the shell. Textbooks are merely tools. Charts and maps and blackboards and other teaching equipment are merely aids. But the prime factor for the success or the failure of the school is the spirit and personality of the teacher. What the teacher is, not what she inculcates is the important thing. The life she lives, and above all what in her inmost soul she hopes, believes, and loves—these factors have a far deeper and more potent influence than mere lessons can ever have. To quote a great teacher: "No one can be educated by maxim and precept; it is the life lived, and the things loved, and the ideals believed in, by which we tell one upon another."

Personality has rightly been called the divinest thing in the world, because it is the only creative thing; the only power that can give to material already existent a new order and a new form. We agree with Goethe: "Whatever a man accomplishes, he accomplishes because of his personality."

To shape the personality of her pupils, the teacher must have a well-developed personality of her own. Each child has a personality of his own, and it is with this personality that the teacher has to deal. This means that nothing really matters about a teacher, when all is said and done, but her personality, and how it is likely to react on the child. In other words, it is a question, not of what she can do, but of what she is.

We all know that a good student frequently makes a poor teacher, as far as mere instruction is concerned. A girl may do brilliantly at college, yet remain vain, selfish, and ambitious. She may be a splendid disciplinarian, yet remain hard-hearted, with a mean love of power, and a streak of cruelty. In each case she will be totally unfit to have control of children.

Hence it is that the religious spirit of the teacher and her

observance of religious duties are the most important factors for her success in the schoolroom. Young eyes are always upon her, ready to be influenced less by what she says than by what she is. Those eyes are keen and quick to detect whether her actions belie her words. We may say to our pupils what we please, but we thunder what we are. They will be all too quick to draw their own conclusions about our teaching if they discover that we do not practice what we preach. The teacher must therefore realize that she is imprinting herself, not her words on the sensitive souls of the little ones before her. She is influencing them daily and hourly for better or for worse; for the lofty or the low; for strength of character or for flabbiness of will; for faith, hope, and charity, or for doubt, despair, and hate.

The example of the teacher is more potent than her word. Successful business men were relating experiences of their college days. One of the company remarked: "The professor whom we students respected most, was Father John, the Prefect. He was not the most brilliant man on the faculty. But we were all ready to canonize him after I discovered that he stole from the dormitory every night to spend an hour alone before the Blessed Sacrament."

A religious teacher warns us that no precaution will cover innate falsity; no lip-loftiness will conceal low thought; no quotation-morality will hide a weak, unworthy life. Every word and act, every lesson of the year, be it the handling of a flower, the demonstration of a geometric theorem, or the interpretation of a poem—everything stands before the pupil essentially intertwined with the mental and moral status of the teacher. This is but paraphrasing the statement of Lowell: "After all, the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color, and value from that."

#### TEACHING AND DOING

The Holy Ghost gives us this solemn admonition: "Drink waters from thy own cistern—then let thy springs stream forth and distribute thy water in the public places." We must first practice before we may preach. We must first practice the passive virtues before we can expect to succeed with the active virtues demanded in the schoolroom. *The Imitation of Christ*

sums up all these points in the pithy sentences: "No one can safely appear in public if he has not learned to remain hidden. No one can safely speak if he has not learned to keep silence. No one can safely command if he has not learned to obey."

Especially in these latter days when religion has been crowded almost entirely out of American homes, must we turn to our Catholic teachers to imbue our children with a deeply religious spirit. The Catholic teacher must largely take, in this regard, the place of the Catholic mother. The children in our schools must therefore not be put on starvation diet, getting but little bits and scraps now and then, but must wax strong on wholesome, substantial spiritual nourishment, and must, above all, breathe continually the ozone of a truly religious atmosphere. Now, who will best charge the classroom with religious influences if not the religious teacher?

Are we not fortunate, then, in having in our Catholic schools of the country a nobly army of 50,000 religious teachers who have consecrated their lives to strive after saintliness, and who regard the schoolroom as offering an opportunity not only for earning their own heaven, but also for leading their charges heavenward! All honor to these spouses and ministers of Christ. We look up to our teaching Sisters as the chosen souls of the Most High, the spouses of Christ the King, who have left all that is dear to the human heart to follow the call of the Heavenly Bridegroom. They have bound themselves by the strongest ties to a special union with Christ, and Him they are following in the godly work of leading the little ones to their Master. The zeal with which they are striving after perfection, and the fervor with which they are performing their arduous duties, may well compel the admiration of priest and people, and make us blush for our shortcomings. Looking at the saintliness of their lives and at the marvelous results they accomplish in our schools, we can understand why it was that a British inspector of schools expressed his conviction that "it would be ideal if all England could be taught by nuns."

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## THE PROFESSIONAL PREPARATION OF THE RELIGIOUS TEACHER

We occasionally encounter people who are persuaded, or claim to be, that all one requires, in order to teach another, is to know more than he does. This despite the fact that daily experience proves the contrary. The world is full of people whose knowledge is incomunicable. Ask the next man you meet, and who knows the city, to direct you to some street or address. The chances are about even that he will make quite a muddle of this answer. Learned men are not always easy conversationalists. Specialists in higher institutions of learning have sometimes proven insufferable bores in class.

To teach others, it is necessary to know something of their mental processes. The human mind, like all things created, operates according to certain laws. Teaching is only worth while when it occasions learning—which it accomplishes only when it obeys the laws of learning. Ideas are not transferred ready-made from one mind to another. My ideas are always the result of my own thinking. I may repeat a formula after my preceptor and learn his words by heart. This I may do without catching even a faint glimmer of what it is all about. If he wishes me to get his idea, he must cause me to think. Unless he does that, even though his scholarship be stupendous, he is not a teacher.

The more unlike our own is another's mind, the more difficult it is for us to teach him. If he speaks a different language, we must first learn his language. Now children, even those of a larger growth such as we find in college, differ in mind and largely in language from adults. Children are not miniature men and women. The difference between them and grown-ups is not merely a matter of physical size. They are developing beings and their minds work according to the stage of their development. To teach them one needs to know something about the characteristics of these successive stages. Learning takes place when teacher and pupil find a common ground. The child mind is not ready to function on an adult plane; hence the teacher must know how to become as a little child. Anyone can tell a child that two and two are four; but try to teach it to him and the difference will be apparent.

One of the most pernicious half-truths that is bandied about is that "teachers are born and not made." Perhaps some day biologists will succeed in isolating the teaching chromosome. Until they do, I for one prefer to remain sceptical as to its existence. Of course, there are certain qualities of temperament and personality which render some people more naturally attractive than others in a classroom. These same qualities would insure their success as actors or bond salesmen. There is something dynamic about them that makes them nice people to have around. Their success lies in their ability to put themselves in the other man's place. Yet even they must train themselves for the proper use of their gifts. If they choose to become actors, there is always a long, hard novitiate ahead of them. What right have they or anyone else to think that less is required of them when they choose the nobler career of teaching. It does not matter much if audiences in a theater are annoyed; but it is supremely important that the children be not victimized.

Compared with former days, the perfection which the young must reach today in the short space of their schooling is considerable. Say what you please about these parlous days upon which we have fallen, they make greater demands upon our mental processes than have any days in the past. The traffic regulations in any American city imply a store of information that would have staggered even the signers of the Declaration of Independence. Just keeping alive and well requires a liberal education. To take a child and in a few short years prepare him to take his place in modern life calls for an artistry that is not delivered to any of us at birth. Teachers are born, it is true, but so are plumbers. It takes considerable making in either case.

The Catholic Church has ever been aware of this truth. Hence we find that the first real normal school in modern times was that founded by St. John Baptist de la Salle for the training of his brothers. Twenty years before Horace Mann established his normal school at Lexington, the first Catholic normal school was established in this country. That we have always lived up to the best ideals in teacher training we can scarcely claim. Shortage of vocations and rapid expansion have caused us to make compromises, which, to say the least, have been unfortunate. But we have never ceased in our efforts to give such of our

teachers in service, whom short-sighted policy may have deprived of adequate training before they entered the classroom, opportunities for making up for their lacks. Surely, comparing system with system, the religious teachers in the Catholic school are as well, if not better prepared for their work than are the teachers in the public schools. The very nature of their lives and living serves as a constant preparation for their work.

However, there is no blinking the fact that the professional preparation of our teachers is the most important problem that is facing us today. Since the Catholic Sisters College was established in 1911, the education of the teaching sisters throughout the country has taken great strides. Summer schools and extension courses multiply on every side, and the number of sisters going on for higher degrees is constantly swelling. The brothers, meanwhile, have not remained inactive, and every year sees new evidences of their advances. But we have not as yet attained to the systematization of this work that is desirable. The strain on the religious teacher is too great. Spiritual growth as well as bodily health requires more leisure than is the lot of the average brother or sister today. You cannot make a good teacher out of a person by tiring him out. Tired people get cranky, and crankiness in a classroom is fatal.

The most promising aspect of the case is the entrance of diocesan authority into the field of Catholic teacher training. Protection is thus afforded the individual communities, and the quality of the work done is insured against criticism. This is in line with the spirit of the Third Plenary Council of Baltimore, which made the certification of teachers the business of the bishops. The outstanding examples of systematized teacher-training are offered by Brooklyn and Toledo. Each diocese is working out the problem in its own way and accumulating experience that will prove valuable for the rest of the country.

American education is passing through a critical period of readjustment. Changing social conditions and more intelligent knowledge of child nature are working together to the elimination of faulty practices and the introduction of more rational methods of teaching. One hears much these days about "fads." Perhaps what we need in the Catholic schools is more of them. Modern progressive schools are at least striving to give the child life, and an abundance of life. Many of the reforms that are

being attempted look suspiciously like ideas cherished by Catholic educators in the past. They are getting away from the cold, hard intellectualism of the 3 Rs and aiming at the education of the whole child. Stodgy people may scoff at a carpenter's bench in a first grade, but somehow it does seem reminiscent of Nazareth. They may sneer at dramatization, but then one thinks of medieval pageantry. They may hold up their hands in horror at the freedom advocated by Montessori, but Our Lord did say, "The Kingdom of God is within you," which seems to mean that true discipline can never be imposed from without. They say we are making too much of a fuss about children, but the little ones seem to have been most welcome even to a tired Saviour.

Nothing is too good for the children. Hence nothing is too good for those who are preparing to teach children. Some day the Catholic system of training teachers is going to be the best in the country. The sisters and brothers are ready and eager. More systematization, more intelligent leadership, wiser planning, more independent thinking, more vocations, and last and least, but none the less important, more money, are some of the things for which we humbly pray.

GEORGE JOHNSON.

## CLASSICAL SECTION

This section aims first of all to act as a bureau of information for teachers of the Classics, particularly those of Catholic schools. Questions sent to me will be answered in these columns or by personal letter; or they will be turned over to persons fully qualified to give them proper consideration. It aims also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as bear on the teaching of Latin and Greek in secondary schools.

### *Notes on Ecclesiastical Latin (Continued)*

#### *III. Prepositions (Continued)*

##### *3. Prepositions with the Ablative (Continued)*

(b) *Cum*. Of all the functions performed by the preposition *cum* in the works of the Fathers, is where, accompanied by the ablative, it replaces the regular ablative of means of the Classical period. *tunc torquendus fuisse*, *tunc ad confessionem criminis cum vi doloris adigendus*.

(c) *De*. *De* seems to be the favorite preposition of late Latin. It occurs frequently among the Africans—Apuleius, Tertullian, Minucius Felix, St. Cyprian, and Arnobius. The meaning of this preposition is, of course, similar to that of *ex* or *ab*, and so it was easily able to take over many of their uses.

It takes over the special meaning of *ex* to denote origin. However, it is the frequency of this usage that is significant, as some examples of it occur even in the Classical period.

Cyprian 361, 19: *verborum tormentis de obsessis corporibus eiciuntur (daemones)*.

*De* often displaces *ex* or *ab* with a local meaning, especially with the verbs *discere* and *poscere*. This construction is very frequent in St. Cyprian. Cf. *poscantque de numine*.

The use of this preposition with the ablative instead of the simple genitive of the noun is common in popular Latin. Thus in Tertullian (Apol. 5) we read: *portio Neronis de crudelitate*, and in Apuleius (Met. 38), *de vindicta solatum date*.

In late Latin *de* with the ablative is often used to express means. E. g., *pasciturque de cnisis*.

*De* with the ablative is often used on an equal footing with the simple ablative to express cause. E. g., Cyprian 423, 15: *hinc recalcitat, hinc rebellat, de zelo superbis, de aemulatione perversus, animositate et livore non hominis, sed honoris inimicus.*

This expression is often used in place of the genitive of material. E. g., *templum de marmore.*

Finally, *de* and the ablative are used to express manner. E. g., *de more solito*, and *adfari de proximo.*

(d) *E* or *ex*. The preposition *ex*, on the whole, became more restricted in use, because of the more extended employment of *ab* and *de*. Its use varied, however, with different authors. In Cyprian it is relatively rare, in Arnobius more frequent.

It is used instead of the simple ablative to express means or instrument. E. g., *ex olivi unguine sordidatum*, and *perpetuo agitetur e motu.*

It is added redundantly in expressions of time. E. g., *quod non ex aliquo coepit tempore.*

And with verbs that take the ablative alone it is sometimes added to no purpose. E. g., *arbitrantur et numine ex rebus hilarioribus gandere.*

(e) *Pro*. The special uses of *pro* and the ablative in late Latin are the following:

It denotes purpose not only with verbs like *orare* and *rogare*, which is a classical construction, but also with other verbs.

It is found very often replacing the simple dative after special verbs. E. g., *quid enim subiciemus pro illis fluctibus? . . . et quid pro illis Ganymedis raptis? etc.*

*Pro* and the ablative often denote cause. E. g., *pro iniuriis et contumeliis ultum ire. pro meis facinoribus ad solitudinem commigraui.*

The following expressions are also unusual in classical Latin: *pro beatis ac felicibus* (like happy and fortunate people) *viverint.*

*pro diis pios* (pious as regards the gods).

#### IV. The Use of "Voice"

##### 1. Verbs Used Absolutely.

Ordinarily transitive verbs in Latin are followed by the direct object in the accusative case. Verbs of frequent usage, how-

ever, like *amare*, *facere*, etc., are sometimes used without an object, and are then said to be used absolutely. In Latin of the Classical period this usage was restricted to a comparatively few verbs. Authors of the late period extended this to many other verbs.

The following verbs, which were not used absolutely by classical writers, were so employed by Apuleius and Tertullian: *annuntiare*, *communicare*, *conflare*, *coquere*, *extendere*,  *fingere*, *impingere*, *inebriare*, *instituere*, *iactare*, *scandalizare*, *scandere*, *supplodere*, *vovere*, etc.

This usage may sometimes be explained as due to the desire for rime or symmetry of clauses. E.g., *qui sermonem dedit atque accepit docuit, castigavit, admonuit. dum imitatur experitur et temptat, dum labitur, reformat, immutat.*

## 2. Transitive Verbs Used Intransitively.

In the late period, certain transitive verbs changed their meaning in such a manner as to require some other construction following them than the simple direct object. The prose writers of the Classical period did not take this liberty, but from Livy on writers are less scrupulous in this matter.

*Derogare* is found with the dative probably for the first time in Arnobius (I, 57).

*Procurare* in the transitive sense of "care for," "watch over," is classical. With the intransitive meaning of "provide for," it is ante-classical and late.

*Reciprocare*, "to make come and go," is transitive and classical. In the intransitive sense of "to come and go," it is probably not to be found before the Augustan period.

*Transilire* is very common in the figurative and transitive sense of "omit," "neglect." With the intransitive meaning of "pass over to," it is rare and late.

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Two works of great interest to teachers of Latin have appeared recently. "A Primar of Medieval Latin," by Professor Beeson (published by Scott, Foresman & Co.), may well be taken as a model by those who would edit texts of late Latin for use in schools and colleges. More will be said about this work in a later review. The second edition of Game's "Teaching High School Latin" has just come from press, and is said to

have incorporated much from the "General Report" of the Classical Investigation.

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The first of the proposed series of fourteen pamphlets, entitled, "Little Studies in Greek for the Latin Teacher," has just been published. The author is Dr. Jane Gray Carter, Associate Professor of Greek and Latin, Hunter College, New York City, and the distributor is The Service Bureau for Classical Teachers, Teachers College, Columbia University, New York. The price is 10 cents per pamphlet, payable as each is received.

The series is intended to interest primarily such teachers of Latin as have no knowledge of Greek. The teacher of beginning Greek, however, will also derive much help from it by way of suggestions for correlating Greek with English.

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We have also to announce, for such as have dug deeply in their classical studies, the new periodical "Gnomon," *Kritische Zeitschrift für die Gesamte Klassische Altertums-wissenschaft*. It is edited by some of Germany's best classical scholars, and is published by Weidmann, Zimmerstr. 94, Berlin S. W. 6. 8.

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It is not the purpose of this column to stress in any measure post-graduate studies in the Classics. However, at this time of the year the writer is deluged by students from other institutions requesting subjects for dissertations, and he is thus constrained to say a few words on this point.

Frankly, I do not believe that one graduate student in fifty has had the proper experience to enable him to select his own subject. Facing the situation as we find it today in the field of classical studies, it is clearly the duty of the guiding professor to make the choice. The selecting of a subject for a dissertation involves many considerations; among others the natural ability of the candidate for the higher degree, his previous training, the facilities available to the candidate for investigating a particular subject, etc., etc. Obviously, only the person who is in possession of this necessary information can select the proper subject of study, and such a person is, of course, the major professor concerned.

Repairs to the church of Sta Maria della Rosa in Lucca, Italy, recently were the cause of an interesting discovery; parts of the ancient Etruscan defensive wall of the city. It appears under the church, again under the Archbishop's palace, and a large section was found running under one of the busiest streets of the city.

German archaeologists, headed by Prof. William Doerpfeld, Martin Schade, and O. May, will soon commence dredging operations in the Scamander River, near the site of Troy. Homer states that the Greek fleet entered the Scamander and was beached on the bank, but Professor Doerpfeld thinks they probably anchored in Beshika Bay, a much more strategic position. In any event, since the waters have not been disturbed since Troy fell, it is entirely possible that some of the innumerable articles dropped or lost from the ships will be found in one or the other location, thus determining definitely where the fleet lay during those ten eventful years.

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The October (1925) number of the *Classical Journal* contains a letter written by the late Woodrow Wilson to the late Professor Slaughter. It deals chiefly with the teaching of "Caesar," and contains much salutary advice on that subject.

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The following items represent some of the material of special interest available for distribution at the Classical Teachers Service Bureau, Teachers' College, N. Y.

1. An exhaustive bibliography of the Dalton Plan.
2. An exhaustive bibliography of the Winnetka Plan.
3. Suggestions for teaching Roman Life in connection with First Year Latin, by Mary Helen Alden, Struthers, Ohio. Prepared for the Ohio Latin Service Committee.
4. Devices and incentives in First Year Latin, by Mary Helen Alden, Struthers, Ohio. Prepared for the Ohio Latin Service Committee.

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One of the most serious and opportune discussions of the General Report of the Classical Investigation is an article by Prof. H. C. Nulting in the *Classical Journal* for October (1925). It is entitled "Objectives and Their Attainment in the Teaching

of Latin." The following quotation from the "Report," page 32, is the text of his discussion:

"The indispensable primary immediate objective in the study of Latin is progressive development of ability to read and understand Latin. Without this, it is not to be expected that the ultimate objectives will be obtained."

As obvious as this statement appears to be—namely, that the progressive development of ability to read and understand Latin is the one way to reach the ultimate objectives, i. e., excellence in English, facility in the acquisition of other foreign languages, etc., there seems to be much confusion of thought on this point. In fact I would add—but Professor Nutting does not openly say so—that the writers of the "General Report" themselves are responsible for this. The various ultimate objectives seem to have been exalted to such a degree of importance that the one indispensable primary immediate objective has been relegated to the background. The approaching tragedy of this situation seems to be that even the ultimate objectives, on the whole, will not be achieved to as great an extent as before, and the pupil will be the loser all around both in the essential ability to read and understand Latin, as well as in the less important by-products of his study.

Teachers will do well to remember a word from Professor Lodge in his "Catechism" on the League report. It is a warning, which I myself have sounded ever since the "Report" appeared.

*Question:* Should I immediately change my method of teaching not only translation, but Latin in general, as a result of the recommendations contained in the Report?

*Answer:* Not until you are sure that you can get better results by such a change.

ROY J. DEFERRARI, PH.D.

## AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

In the March, 1925, issue of the *CATHOLIC EDUCATIONAL REVIEW* a method for conducting each day's lesson in Religion was outlined. Toward the close of this article it was stated that the course for the first year contained about forty topics; if each of these topics is divided into two divisions a teacher employing the method there outlined will, without any difficulty, be able to cover the matter of the course in a school year. To further render the ideas presented during each day's class in Doctrine, functional in the lives and conduct of the pupils, it is suggested that a topic for composition at the close of each week's work be assigned.

The chief purpose of this weekly assignment will be to afford the pupils an opportunity to review the matter covered during the week and to see its application in their daily lives. Additional reasons may be listed as follows: It will tend to fix more deeply into the mental content of the pupil the chief points stressed during the previous period of study. Each time an idea is expressed it becomes clearer and more sharply defined. It is also widened and enriched, due, as Bolton puts it, to "the kick-back" originated by its expression. That is to say, by the actually writing out of our presently possessed ideas, new sensations, chiefly of kinaesthetic and optic types, are added and thus enrich the ideas. The expression of our ideas likewise raises them to a higher plane. This effect is realized because the pupil, in order to use them in a new setting, such as is called for by the more general topic assigned for the essay or composition, must associate them with and assimilate them into other ideas, thus rendering them more abstract. This is an effect of expression that is not sufficiently comprehended by the teachers, and not at all by the majority of the pupils, when a concrete topic or problem is proposed to them for solution. What the Original is in Geometry, the concrete topic for composition work is in such studies as the one under discussion. In both cases the pupil must accurately understand what is asked for and how the ideas he already possesses can be utilized in the working out of the particular situation before him. In other words the pupil is continually putting together the facts he already knows, hav-

ing obtained them by the analytic method employed during his daily study of the course, in order to solve the problem before him.

In addition to the above-mentioned values, the weekly essay will provide the pupils with another opportunity of improving themselves in the art of written language and literary expression. Perhaps no one other thing is so weak in the graduates of our present-day high schools. The very objection which may be offered against this last mentioned point is, in our estimation, the chief reason for the aforesaid weakness. The objection to which we refer may be worded as follows—A class in Religious Instruction is not a class in English or Rhetoric. In the above observation we have stated, for us, the weakest link in our scholastic procedure and a weakness which will continue so long as our present departmental system maintains. The teacher of Religion is a teacher of English as is every other teacher in a high school really striving to achieve its purpose in the lives of our adolescent youth.

The above aims, to wit: the assimilating, the enriching, the proper application and expression of the ideas gained during a week's work in the class of Doctrine can be realized only through the selection of the right type of topics. Here, if anywhere, is the teacher's ability as a director of youth just merging into adolescence, most severely tested. The following list of topics, arranged in accordance with the work outlined on page 8 of the Syllabus, is offered by way of examples of concrete topics for the weekly composition. The teachers who are alive and alert in their work can easily improve this list.

1. How does the Gospel for the Sixth Sunday after Epiphany explain the present status, organization and influence of the Catholic Church?
2. How will a study of the rules and regulations governing a base-ball nine or any other team help you to understand the work of ruling a group of people, such as the Father and his Family, The Teacher and his Class, The Principal and the School, The Pastor and his Parish, the The Bishop and his Diocese, The President and the Nation, and Our Holy Father and the Catholic Church?
3. How is a boy selected for the Priesthood? (See The Epistle to the Hebrews, Verse 4, chapter V.)
4. Explain to a non-Catholic friend what we Catholics mean

when we say that the Bishop of the Diocese is the Shepherd of his people.

5. A day spent with Our Holy Father.
6. In what way does an Ecumenical Council differ from a Constitutional Convention?
7. Point out the resemblances between the office of a Diocesan Bishop and the office of the Principal of your school.
8. If a pupil in our school became a Dominican, would he necessarily become a member of the Hierarchy of the Catholic Church?
9. Tell the story of the last Ecumenical Council.
10. In what way does a class meeting help you to understand a Diocesan Synod?
11. A journey to the different offices of the Roman Curia.
12. Explain to your Father the difference between an Apostolic Delegate and a Papal Nuncio.
13. How is it that the Title of Cardinal brings with it for the work of diocesan government no further regulations?
14. Explain how the Discipline of the Catholic Church is based on her doctrines.
15. Explain to a non-Catholic what the Church means when she tells us that we must perform works of sanctification.
16. When we pray to our Patron Saint how do we worship God?
17. We often hear it said that the Seven Sacraments are seven channels of Divine Grace. What idea does this expression convey to you?
18. How do the last Seven Commandments of the Old Law help us to fulfill the Second Commandment of the New Law?
19. The saying of the Rosary in private is a Public Devotion. Explain this to your classmates.
20. Make out a list of the several ways in which a high school student can carry out the Corporal and Spiritual works of mercy.

#### NEWS ITEMS

On October 9 the Alumnae of St. Cecilia's Academy, of Nashville, Tenn., served a chicken dinner for the purpose of raising funds for the November convention of the State Chapter of the I. F. C. A. This Academy reports that a Study Club has been formed for the purpose of developing its members as speakers and writers on such present day topics where the views and influence of Catholic educated women should count. The local unit of the Catholic Mission Crusade announces that it is making preparations for its annual bazaar.

Dr. Leon Vincent, of Boston, gave a lecture on "Hawthorne,

Our Native Novelist," and Paul Whiteman and his music makers entertained the students during the past month.

The Reverend Thomas J. Toolen celebrated High Mass on the Feast of Our Lady of Mercy in the new chapel in McAuley Hall of Mt. St. Agnes Academy, Mount Washington, Maryland. After the church services Father Toolen outlined the purpose and scope of the Society of the Propagation of the Faith, of which he is the Diocesan Director, and with his assistance the pupils of the Academy formed a school unit or branch.

Under the efficient direction of Miss Elizabeth M. Terry, the Instructor in Gymnastics at Mt. St. Agnes, an inter-class swimming meet was the chief feature of the opening of the new pool on October 16. In the near future a course in life-saving methods will be given under the direction of the American Red Cross Life Saving Corps.

Word comes from Immaculata Academy, of Washington, D.C., that Miss M. L. McPartlin won one of the four prizes offered by the Knights of Columbus of Washington for the best essay on "The Part Played by Catholics in the Establishment of the Seat of Government in the District of Columbia."

Mr. P. J. Haltigan, the reader of the House of Representatives, gave a lecture during the past month on Rome and other Catholic spots in Europe. The student body of Immaculata attended the lectures given by Dr. Fellows, of Windsor Castle, England, at the Library of Congress. His topics were the English Madrigal, Tudor Church Music, and the English Litanists.

His Excellency, The Most Rev. Pietro Fumasoni-Biondi, our Apostolic Delegate, paid a visit to Marymount, Tarrytown-on-the-Hudson, Friday, October 23. With him were Rt. Rev. Bishop Dunn, of New York City; Rev. Msgr. Marella, Very Rev. D. Hastings, O.C.C., and Rev. W. J. Donohue. The Delegate addressed the student body and imparted to them and their people the Apostolic Blessing.

The New Kenny Stadium, of Marymount College and Academy, was opened on Monday, the 19th of October, with a hockey match between the freshmen and sophomores. The latter were the victors.

LEO L. McVAY.

## REVIEWS AND NOTICES

**History of the Irish State to 1014**, by Alice Stopford Green.  
London: Macmillan & Co., Limited, 1925. Pp. 444.

There is reason for the hope and, the present reviewer is inclined to believe, the expectation that Mrs. Green's stately volume will give educational service in the secondary schools of the Irish Free State. The volume would seem to American eyes perhaps too stately in its size for such a similar purpose in our own land. But our own national history is of recent and brief duration, and its background of European history is here well covered by appropriate textbooks. The early history of Ireland, on the other hand, goes back into millennial obscurities and is cumbered with myths and fables, with deceptive parallelisms, with misreadings and mistranslations of ancient documents. Whoso should wish to thread a secure pathway through these mistlands must have an excellently proportioned equipment of good sense, impartiality, historical training, and a zealous patience that cannot be daunted by any obstacles or fatigues. It is needless to say that Mrs. Green has these requisites in splendid abundance. Her previous work in Irish history would sufficiently assure us of this. But it would also assure us of her adequate possession of still another need of the present-day historian, a clear and highly attractive literary style.

The book thus written is an artistic achievement, for the artist has had to work upon greatly variegated material; and we can felicitate the author as we recall the declaration of Darrell Figgis that "All art is a discipline of mind before it becomes a beauty of achievement." Such a discipline was not wanting to the author. "In past times," she notes in her preface, "I spent many years in preparing a history of mediaeval Ireland, and endeavoring to divest myself of prejudice and ignorance. I finally realized that no such history could be rightly written until the conditions of Ireland itself were investigated, as revealed in the native sources, sagas, poems, annals, genealogies, and the like, which are the State Papers on the Irish side, and need as serious study as the English State Papers. I therefore put together in 'The Making of Ireland' some fragments of what I had written, and set aside the mass of the rest, to make

a new beginning. The last half dozen years have been entirely devoted to this task." In the present volume, then, the author has "brought together scattered fragments of early history, and thus attempted to construct for the first time a continuous and reasonable account of the Irish commonwealth down to the death of its greatest leader Brian Boru."

What was thus attempted for *the first time?* Not, indeed, a readable account of the Irish commonwealth down to the year 1014, but "a continuous and reasonable account." Aye, there's the rub. A reasonable account. And therein is involved a wide and laborious consultation of fragmentary studies made by expert modern scholars like Dr. Eoin McNeill ("our leading guide in Old Irish History"), George Coffey, Kuno Meyer, and others. The great difficulty lies in a correct discrimination between olden myths, fables, legends, chronologies, and fairly certified facts. The author appears to make the necessary discrimination with intelligent and impartial zeal, and thus to have constructed a "reasonable" account. The abundant references at the close of each chapter assure us sufficiently of her scholarly breadth of reading and of her unabated and courageous labors.

An attempt has been made to have Irish history taught separately in our schools in America. The present appreciation of Mrs. Green's work does not imply that it would fill such a need or desire. It is rather a work for the patient scrutiny of the teacher of history, that he may successfully orientate himself with respect to Irish history. For use in the classroom, of American schools at least, the present work would require much condensation of matter with the resulting danger either of obscurity or of overconfident and disputable assertiveness. The historian who should attempt such a task must be something of a Gaelic scholar as well as an impartial student, and withal a writer of such literary charm as to interest pupils in Irish archaeology.

HUGH T. HENRY.

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**Vertebrate Zoology**, by Henry Sherring Pratt, Ph.D. Revised edition. Boston: Ginn and Company, 1925. Price, \$2.20.

"Vertebrate Zoology" is intended as a practical laboratory manual to guide the student in the dissection of selected types of the most important vertebrates. It contains detailed directions for the dissection of the dogfish, the perch, *necturus*, the

frog, a turtle, the pigeon, the cat and the rabbit. While the work is intended for the use of students of Comparative Anatomy as well as for those who are preparing for the study of Medicine, it is so arranged that each dissection is complete in itself, which leaves the teacher free to assign the exercises in whatever order he may think best. A number of drawing exercises are included in each study and the directions for making these are given immediately after the dissection of the particular structures or organs.

While this manual is adapted more to the use of college classes in Zoology it contains much that will be of use to the high school teacher of Biology as some of the animals, particularly the perch and the frog, are frequently studied as types in the high school course. It will therefore serve as a valuable addition to the works of reference that should be found in every biological laboratory.

EDWARD B. JORDAN.

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**The Improvement of the Written Examination**, by G. M. Ruch, University of Iowa. Chicago: Scott, Foresman and Co., 1924. Pp. 193. Price, \$1.80.

Doctor Ruch, who was associated with Dr. L. M. Terman in the Stanford Revision of the Binet test, has performed a notable service for all teachers by this exposition of the newer objective examination methods, designed to replace the traditional essay test with its also traditional subjective rating by the teacher.

There is a growing need, as Dr. Ernest Horn points out in the "General Preface," of test material to supply local purposes, despite the variety and usefulness of standardized tests now on the market. To measure progress over any given unit of time, however small, or to measure the accomplishment of an educational objective not covered by a standardized test, is the aim of the newer type of examination here presented.

An outgrowth of a syllabus prepared for use with a university class, the volume sets forth the theory of testing as well as an abundance of illustrative material and selected references. The functions of written examinations, the criteria of a good test, sources of error, types and construction of the newer objective examinations, experimental studies of several types, and statistical considerations related to examination technique are treated in the six chapters of the book with a thoroughness that is not discouragingly technical.

Illustrations from chemistry, biology, literature and composition, French, Latin, physics, spelling, reading, history, and manual training show definitely how to prepare and apply the tests, while the appendix contains a complete high-school content examination devised by the author.

SISTER M. CATHERINE (Ursuline).

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**The History of the United States**, by William Backus Guitteau, Ph.D. Boston: Houghton, Mifflin Company, 1924. Pp. 726.

As a writer of texts, Doctor Guitteau is well known. In rewriting his history and bringing it up to the Coolidge administration, he has added to the growing list another good, conventional, conservative account of the rise of the American nation. There is little in it to find fault with. There are omissions which want of space may have demanded. There seems to be nothing objectionable, unless it is a lack of color. On the other hand, there is little to make it a marked book among the dozen or more preparatory school histories with which it will compete. The pictures and cuts are especially good; each chapter is furnished with a list of references and special topics; the Constitution is printed in the appendix; and the index is furnished with a key to pronunciation of the more difficult and foreign words.

RICHARD J. PURCELL.

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*History.* Boston: Heath and Company, 1925, Pp. x+674+xlvi.

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## CONTRIBUTORS

BARRETT, REV. E. BOYD, Book Review.....	239
BENETEAU, ANDRÉ M., Book Reviews.....	377, 497, 498, 499
BRUEHL, REV. CHARLES, D.D., Franciscan Ideals and Achievements in Education.....	525
CALLIXTA, SISTER M., C.D.P., The Technique of the Religious Supervisor.....	211
CALLIXTA, SISTER M., C.D.P., A.M., A Century of Geography in the Elementary School.....	457
CASSIDY, REV. FRANK P., PH.D., Book Review.....	444
The Value of a Catholic College Education.....	609
CASTANEDA, C. E., Modern Language Instruction in American Colleges (1779-1800).....	5, 92
CATHERINE, SISTER M., Book Reviews.....	252, 505, 570, 638
CHAMBLISS, HARDEE, Book Review.....	59
Catholic Schools and the Progress of Science.....	605
COOPER, REV. JOHN M., D.D., Girls' Athletics at the Cross-roads .....	140
Religious Education .....	615
Book Reviews.....	189, 247, 249, 378
COSTELLO, KATHLEEN J., Book Reviews.....	59, 496
C. J. K., Book Review.....	60
DEFERRARI, ROY J., The Classical Investigation.....	269, 357
Classical Section 43, 107, 174, 225, 299, 365, 430, 491, 554, 626	
DRINKWATER, REV. F. H., The Sower Scheme.....	520
D. S. N., Book Review.....	251
FALLON, REV. JOHN F., M.A., The Questionnaire in Educational Research.....	539
FORAN, THOMAS GEORGE, A.M., Methods of Scoring Alternative Response and Multiple Choice Tests.....	84
Book Reviews.....	60, 443, 445
FURFEY, REV. PAUL H., PH.D., Where Gifted Children Learn .....	465
Book Review.....	573
GARESCHÉ, REV. EDWARD F., S.J., Parents and Vocations.....	293
HANNAN, REV. JEROME D., An Anomalous Anesthetic.....	401
HAUN, REV. JULIUS W., PH.D., The Catholic Junior College	405
HENRY, RT. REV. HUGH T., LITT.D., LL.D., Reading Verse Aloud .....	65
Teaching Rhyme and Rhythm.....	531
Book Reviews .....	317, 636
HUBBELL, REV. LEIGH G., C.S.C., PH.D.:	
Supervision in the Catholic High School.....	344
The High School's Need of a Policy for Its Extra-curricular Activities.....	162
JOHNSON, REV. GEORGE, PH.D., Aim of Catholic Elementary Education .....	257

The Need of a Constructive Policy for Catholic Education in the United States.....	385
The Professional Preparation of the Religious Teacher	622
JORDAN, REV. EDWARD B., D.D., The Proper Attitude of the Catholic Scientist toward Evolution.....	321
Book Reviews.....	123, 242, 245, 572, 637
JUSTINE, SISTER M., The Problem of Supervision.....	208
KATHLEEN, SISTER M., A Comparative Study of Certain Silent Reading Tests II.....	33
KIRSCH, REV. FELIX M., O.M. CAP., The American Character.....	129, 214
The Religious Teacher	618
KLOSKY, SIMON, PH.D., Science and the Twentieth Century. What Is the Relativity Theory?.....	23, 170
Book Reviews.....	253
KRAUS, REV. BERTRAND F., O.S.B., Literary Criticism in College Classes.....	411
KUNTZ, LEO F., A.M., A Study of the Literature on the Downey Will-temperament Test.....	478
LAUGHLIN, SARA E., The Visiting Teacher in the Parish Schools of Philadelphia.....	275
LEIBELL, J. F., PH.D., Hints and Helps in Church History..	473
McCarthy, CHARLES HALLAM, The Constitutional Provisions for Establishing Justice and Securing the Blessings of Liberty.....	593
Teaching the History of the United States.....	74
McCORMICK, REV. PATRICK J., PH.D., Recent Diocesan School Reports.....	193
Catholic Schools and Americanism.....	582
Book Reviews.....	241, 442
McVAY, REV. LEO L., Affiliated High School and College Section.....	49, 113, 180, 231, 304, 370, 559, 632
MICHEL, REV. VIRGIL G., O.S.B., PH.D., A Religious Need of the Day.....	449
NOLLE, REV. LAMBERT, O.S.B., Education in Palestine.....	351
O'HAGAN, THOMAS, PH.D., The Novels of Rev. John Talbot Smith .....	415
PACE, RIGHT REV. EDWARD A., PH.D., S.T.D., LL.D., Education for Peace.....	577
PURCELL, RICHARD J., PH.D., Constitution as a Protection of Minorities.....	599
Book Reviews.....	191, 320, 382, 494, 503, 505, 507, 571, 639
RAMLER, OTTO J., PH.D., Book Review.....	243
RAUTH, JOHN W., A.M., A Study of the Achievement of High School Students in Chemistry.....	287
RICE, J. NELSON, PH.D., Book Review.....	502
ROLBIECKI, REV. J. J., Book Review.....	244

RYAN, REV. EDWIN, D.D., Book Review.....	569
RYAN, REV. JAMES H., D.D., Some Educational Aspects of the Dayton Trial.....	395
The New Education Bill.....	589
The Teaching Function of the Church.....	336
The Visiting Teacher.....	199
RYAN, REV. JOHN A., D.D., Significance of the Supreme Court Decision in the Oregon Case.....	585
R., J. R., Book Review.....	442
SCHRANTZ, REV. CHARLES B., S.S., The Pronunciation of Latin, II.....	546
SHUSTER, GEORGE N., The Teaching of Poetry.....	10
SPENCER, MARY E., Book Review.....	379
STRAHAN, REV. SPEER, Some Mirrors of Youth.....	513
WEBER, REV. NICHOLAS A., S.M., S.T.D., Some Practical Phases of History Teaching.....	27
WOLFE, REV. JOHN M., Textbook Selection.....	148

## REVIEWS AND NOTICES

BARROWS, DAVID P., The History of the Philippines.....	571
BRITT, MATTHEW, O.S.B., The Hymns of the Breviary and Missal .....	317
BROWN, WILLIAM H., PH.B., A Textbook of General Botany.....	572
CHAPMAN AND CROSBY, Principles of Education.....	123
CHOUVILLE, L., Trois Semaines en France.....	61
CORNMAN AND GERSON, A Brief Topical Survey of United States History.....	508
DAVIS, ROY, Advanced Exercises in English.....	569
DOGHERTY, MARIAN A., Literature in the Schools.....	252
DUNNEY, JOSEPH A., The Mass.....	189
ELEANORE, SISTER M., C.S.C., PH.D., Talks With Our Daughters .....	251
GARESCHE, EDWARD F., S.J., M.A., LL.B., The Training of Writers .....	252
GILLILAND AND JORDAN, Educational Measurements and the Classroom Teacher.....	443
GRAHAM, HUGH, M.A., The Early Irish Monastic Schools..	241
GREEN, ALICE STOPFORD, History of Irish Free State to 1914	636
GUITTEAU, WILLIAM BACKUS, The History of the United States .....	639
HARDY, E. G., M.A., Some Problems in Roman History....	60
HARVARD COOPERATIVE SOCIETY, Leading Cases on the Constitution of the United States.....	320
HENNREICH, KILIAN, O.M.CAP., Boy Guidance.....	573
HORN, JOHN LOUIS, The Education of Exceptional Children.	245
KELLOR AND HATVANY, Security Against War.....	382

KIRSCH, FELIX M., O.M.CAP., <i>The Catholic Teacher's Companion</i> .....	442
KLAPPER, PAUL, PH.D., <i>Teaching English in Elementary and Junior High Schools</i> .....	505
KNICKENBOCKER, WILLIAM E., <i>French Composition and Grammar Drill</i> .....	377
LAWLER, THOMAS BONAVENTURE, <i>The Gateway to America</i> ..	191
LEIGH, RANDOLPH, <i>A Citadel of Freedom</i> .....	503
LISTER, F., B.A., <i>A French Grammar</i> .....	498
McPHERSON AND HENDERSON, <i>An Elementary Study of Chemistry</i> .....	59
MARIQUE, PIERRE J., PH.D., <i>History of Christian Education</i> . .	444
MAURER, ROBERT A., <i>The Constitution of the United States</i> ..	507
MILLIS, <i>The Teaching of High School Subjects</i> .....	442
MOORE, DOM THOMAS VERNON, PH.D., <i>Dynamic Psychology</i> . .	239
MORAUD, MARCEL, <i>French Composition</i> .....	497
MUNROE, JOHN, <i>An Analysis of the Emphasis Upon War in Our Elementary School Histories</i> .....	494
PARKER, FRANCIS W., <i>School-Student Government</i> .....	254
PRATT, HENRY SHERRING, PH.D., <i>Vertebrate Zoology</i> .....	637
RUCK, I. M., <i>Improvement of the Written Examination</i> .....	638
RYAN, JAMES H., <i>An Introduction to Philosophy</i> .....	244
SCOTT, MARTIN J., Kelly (A Novel) .....	59
SHUSTER, GEORGE N., <i>Newman, Prose and Poetry</i> .....	570
SMALLWOOD, REVERLY AND BAILEY, <i>New Biology</i> .....	241
SMITH, DAVID EUGENE, <i>History of Mathematics</i> .....	502
SMITH AND REEVE, <i>Essentials of Algebra</i> .....	243
SPALDING, HENRY J., S.J., <i>Chapters in Social History</i> .....	249
Introduction to Social Service .....	378
TRABUE, MARION R., <i>Measuring Results in Education</i> .....	60
TURKINGTON, GRACE A., <i>Helps for the Study of Our Constitution</i> .....	505
TURNER AND BETTS, <i>Laboratory Studies in Educational Psychology</i> .....	445
WALSH, JAMES J., <i>The World's Debt to the Catholic Church</i> . .	496
WEBB AND DIDCOCT, <i>Early Steps in Science</i> .....	253
WEIGAND, JOSEPH A., <i>The Catechist and the Catechumen; A Manual of Religion for Teachers</i> .....	247
WOOD, THOMAS D., <i>Health Education</i> .....	379
WOODS, HENRY, S.J., <i>Augustine and Evolution</i> .....	244
WRIGHT, C. H. C., <i>A History of French Literature</i> .....	499

## GENERAL INDEX

Adolescent psychology in contemporary fiction..... 513  
 need of intelligent understanding ..... 514  
 psychological novels..... 515  
 new movement in fiction. 516  
 Romain Rolland's "Jean Christophe" ..... 517

Affiliation, comparative record report ..... 113  
 examinations ..... 231  
 general certificate and high school diploma..... 370  
 promotion ..... 304

American character..... 129, 214  
 and adolescence..... 222  
 Catholic churchmen on.... 135  
 a composite..... 137  
 diversities affecting..... 131  
 and humor and joylessness. 216  
 and hurry..... 134  
 and idealism..... 217  
 and lack of concentration. 214  
 and language..... 132  
 and need of religion..... 219

American Classical League.... 433

American Education Week.... 563

Americanism and Catholic schools ..... 582

Argentine Republic, Catholic education in..... 492

Athletics for girls..... 140  
 and masculine practices... 141  
 platform for..... 144

Atomic structure..... 25

Catholic college education.... 609

Catholic education in the United States..... 385  
 agreement on purpose of.. 390  
 and curricular problems.... 389  
 and experimentation..... 394  
 modelled on public school system ..... 385  
 modern educational philosophy ..... 386  
 need of constructive policy for ..... 390  
 organization of system of.. 390  
 and superintendent of schools ..... 391  
 and teacher training..... 392

Catholic Educational Association, 22d annual meeting. 374, 435  
 meeting of superintendents' section ..... 308  
 report of 21st annual convention ..... 55

Catholic elementary education,

aim of..... 257  
 aim defined..... 259  
 character defined..... 260  
 function of the elementary school ..... 258  
 school arts, the place of... 267

Catholic reading..... 296

Catholic Sisters College, Summer Session, 1925..... 439

Catholic University of America 118

Chemistry, high school..... 287  
 classification ..... 287  
 difficulties of..... 291  
 formulas ..... 288  
 nomenclature ..... 290  
 laboratory work..... 292  
 problems ..... 290

Classics ..... 43, 107, 174, 225, 299, 365, 430, 486, 554, 626

Classical investigation..... 269, 357  
 content and method..... 357  
 composition ..... 357  
 correlation with English.. 361  
 fundamentals ..... 359  
 Greek ..... 270  
 nonclassical Latin..... 272  
 reading ability..... 274  
 Roman pronunciation..... 271  
 style ..... 270  
 vocabulary ..... 362

Classical investigation bibliography of comments on..... 366

Cleveland, school report for diocese of..... 195

Church History, notes on..... 473

Constitution..... 593, 599

Curriculum, revision of..... 235

Curriculum, state regulation of. 398

Dayton trial, educational aspects of..... 395  
 extent of valid state regulation ..... 397  
 significance of Tennessee anti-evolution law..... 395  
 state regulation of curriculum ..... 398

Downey Will-temperament Test —study of literature on..... 478

Education Bill..... 589

Education—Franciscan ideals and achievements in..... 525  
 Franciscan educational conferences, reports of..... 527  
 ideal described..... 526  
 and experimental psychology 529  
 and humanistic studies... 528  
 and mysticism..... 529  
 and science..... 529

Education for peace..... 577  
 Education, philosophy of..... 123  
 Educational guidance..... 282  
 Electivism ..... 559  
 Essays, method of criticizing.. 411  
     comparison with other material ..... 414  
     development of thought... 412  
     style ..... 413  
 Evolution and the Catholic scientist ..... 312  
     absolute theory of evolution ..... 330  
     evolution applied to man.. 331  
     moderate theory of evolution ..... 328  
     origin of species..... 326  
     as philosophical theory.... 321  
     as scientific hypothesis.... 321  
     secondary causes ..... 324  
     as a system of cosmogony.. 323  
 Extra-curricular activities..... 162  
     development of..... 162  
     regulating participation in. 167  
     selection of ..... 166  
     supervision of..... 167  
     survey of ..... 164  
 Franciscan educational conference ..... 436  
 Geography, elementary..... 457  
     early method in..... 457  
     Guyot method in..... 461  
     history of..... 457  
     new methods in..... 463  
 Gifted children, where they learn 465  
     case study..... 466  
     extra-scholastic sources of information ..... 468  
 Hayes, Patrick, Cardinal ..... 117  
 Health education ..... 379  
 High school annuals..... 567  
 History, American political, teaching of..... 74  
     Revolutionary War, causes of 78  
     divisions of..... 82  
     scope of..... 77  
     topics treated..... 74  
 History, teaching of..... 27  
     advantages of special training ..... 27  
     dates ..... 27  
     explanation of lesson to class ..... 28  
     generalization ..... 29  
     historic geography..... 32  
     important events and persons ..... 29  
     interpretation ..... 32  
     preparation of lesson..... 28  
 Hymns of the breviary and missal ..... 317  
 Individualized instruction in England ..... 566  
 International Institute of Teachers College, educational year-book of..... 493  
 Jesuit Educational Association 491  
 Junior College ..... 405  
     advantages of..... 406  
     and Catholic education..... 409  
     curriculum of ..... 407  
     faculty of..... 409  
     need of ..... 405  
 Latin ..... 546  
     Alma Roma ..... 546  
     Leo XIII on..... 548  
     Pius X on..... 548  
     Pius XI on..... 551  
 Latin, ecclesiastical, notes on,  
     adverbs ..... 43  
     cases ..... 209, 365  
     change of meaning..... 107  
     conjugation ..... 175  
     declension ..... 174  
     Greek and foreign words.. 44  
     inflection ..... 174  
     number ..... 225  
     prepositions.. 430, 486, 554, 626  
     "Voice" ..... 627  
 Literary criticism ..... 416  
 Mass ..... 189  
 Methods and textbooks..... 149  
 Modern languages—early teaching of in United States.... 3, 92  
     decline in..... 106  
     first teachers ..... 94  
     official provision for..... 92  
     unofficial instruction at Harvard ..... 4  
     unofficial instruction in other colleges..... 6  
     utilitarian argument used.. 8  
 Nation Amateur Athletic Federation, Women's Division... 147  
 Newark, school report for diocese of..... 194  
 New York Classical Club, report of syllabus committee.. 47  
 Oregon case..... 585  
 Palestine, education in..... 351  
     elementary education (past) 351  
     elementary education (present) ..... 353  
     higher education ..... 354  
     university education..... 355  
 Pittsburgh, school report for Archdiocese of ..... 193  
 Pittsburgh, School report for diocese of..... 194

Poetry, teaching of.....	10	Supervision, means of.....	209
figurative language.....	18	need of.....	208
grading poems.....	16	Supervisor, technique of the re-	
interpretive study.....	20	ligious .....	211
lines .....	12	classroom visitation.....	211
poetic diction.....	17	consultation with individual	
reading poetry aloud in class	14	teachers .....	212
stanzas.....	13	rating of teachers.....	213
Poetry, vocal interpretation of, 14, 65		Syracuse, school report for Dio-	
Polish language, course of study in	51	cocese of.....	196
Quantum theory.....	24	Teacher, the personality of the	184
research .....	539	Teacher, the vocation of.....	437
Questionnaire in educational		Tennyson, Alfred, reading aloud	
research .....	539	verse of.....	65
Relativity, theory of.....	24	Tests, alternative response and	
Relativity theory .....	170	multiple choice.....	84
Religion, method of teaching..	180	advantages of.....	84
Religion, teaching of, to young		bibliography .....	91
children .....	401	general method of scoring.....	85
Religious education.....	615	new method of scoring.....	87
narrative method of.....	401	Tests, silent reading, compara-	
Religious education.....	336	tive study of.....	33
and the modern school..	337	Chapman-Cook Speed of	
need of.....	336	Reading Test .....	38
position of the Church.....	340	Courtis Research Silent	
recognition of need of.....	343	Reading Tests .....	33
secularism in education.....	338	Interpretation of results..	41
situation in the U. S.....	342	Pressey vocabulary tests...	40
Religious education, a national		Stone series of narrative	
institute of .....	184	reading tests.....	36
Religious education.....	449	Thorndike-McCall Reading	
and the spirit of the age...	449	Tests .....	36
importance of liturgy in...	454	Textbook selection.....	148
Religious teachers.....	618	committees for.....	157
Religious teacher profession,		and content.....	154
training of.....	622	importance of.....	148
Religion, instruction in.....	520, 632	method of.....	154
defects of catechism-book-		score cards for.....	154
drill method.....	520	and set up of content.....	151
possible remedies.....	522	and uniformity.....	153
Sower scheme.....	522	Toledo, school report for diocese	196
Rhyme and rhythm, teaching of	531	Trenton, school report for dio-	
School, and juvenile delinquency	204	cocese of.....	197
School reports, diocesan.....	193	Visiting teacher.....	199, 275
Science and the 20th century...	23	and the Catholic system...	203
Science and Catholic schools..	605	causes of movement for...	199
Smith, John Talbot, novels of..	415	development of movement	200
Supervision in the Catholic high		function of.....	200
school .....	344	in parish schools of Phila-	
and administrative organi-		delphia .....	275
zation .....	248	method .....	276
and curriculum planning..	347	preparation of .....	203
indirect supervision.....	346	typical cases treated.....	277
neglect of supervision.....	344	questions concerning .....	284
reasons for neglect.....	345	work of.....	201
Supervision .....	208	Vocations and Catholic home	296
and experienced mediocre		parents' influence upon....	293
teachers .....	209	Vocational guidance .....	282
and inexperienced teachers	209	War, emphasis upon in elemen-	
and gifted teachers.....	210	tary school histories.....	494

